

SPEECH OF THE CONDEMNED

- Louis Lingg

Louis Lingg was the most flamboyant, the most intransigent of anarchism's Haymarket "martyrs", the one who went down swinging. The tale has often been told, most recently in Paul Avrich's *The Haymarket Tragedy*. At the close of a peaceful labor rally against police brutality on May 1st, 1880, the police ordered the workers to disperse. Someone threw a bomb at them, and seven police died (some shot by each other in the ensuing massacre). The Chicago plutocracy ordered the round-up of the "usual suspects", the anarchist leaders of the local labor movement. One of them, Lingg, had the best alibi: he wasn't there... he was home, making bombs. He was thus convicted of a crime he would have liked to commit. Only 22, Lingg had left his native Germany less than a year before to dodge the draft. He was the only Haymarket defendant to resist arrest. Until he made his closing speech (excerpted below) he ignored the proceedings. Condemned to death as he fully expected, on the eve of his execution he committed suicide with a smuggled-in dynamite cap.

Court of Justice! With the same irony with which you have regarded my efforts to win, in this "free land of America", a livelihood such as humankind if worthy to enjoy, do you now, after condemning me to death, concede me the liberty of making a final speech.

I accept your concession; but it is only for the purpose of exposing the injustice, the calumnies, and the outrages which have been heaped upon me.

I protest against the conviction, against the decision of the court. I do not recognize your law, jumbled together as it is by the nobodies of bygone centuries, and I do not recognize the decision of the court. My own counsel have conclusively proven from the decisions of equally high courts that a new trial must be granted us. The state's attorney quotes three times as many decisions from perhaps still higher courts to prove the opposite, and I am convinced that if, in another trial, these decisions should be supported by twenty-five volumes, they will adduce 100 in support of the contrary, if it is anarchists who are to be tried. And not even under such a law, a law that a schoolboy must despise, not even by such methods have they been able to "legally" convict us.

They have suborned perjury to boot.

I tell you frankly and openly, I am for force. I have already told Captain Schaack, "if they use cannons against us, we shall use dynamite against them."

I repeat that I am an enemy of the "order" of today, and I repeat that, with all my powers, so long as breath remains in me, I shall combat it. I declare again, frankly and openly, that I am in favor of using force. I have told Captain Schaack, and I stand by it, "if you cannonade us we shall dynamite you." You laugh! Perhaps you think "you'll throw no more bombs" but let me assure you that I die happy on the gallows so confident am I that you shall have hanged us, then mark my words, they will do the bomb-throwing! In this hope do I say to you: "I despise you, I despise your order; your laws, your force-propelled authority". HANG ME FOR IT!



LOUIS LINGG, THE DYNAMITE MAN



you have to realize that
someday you will die.
until you know that,
you are useless.

it is only after you have lost
everything that you are free
to do anything



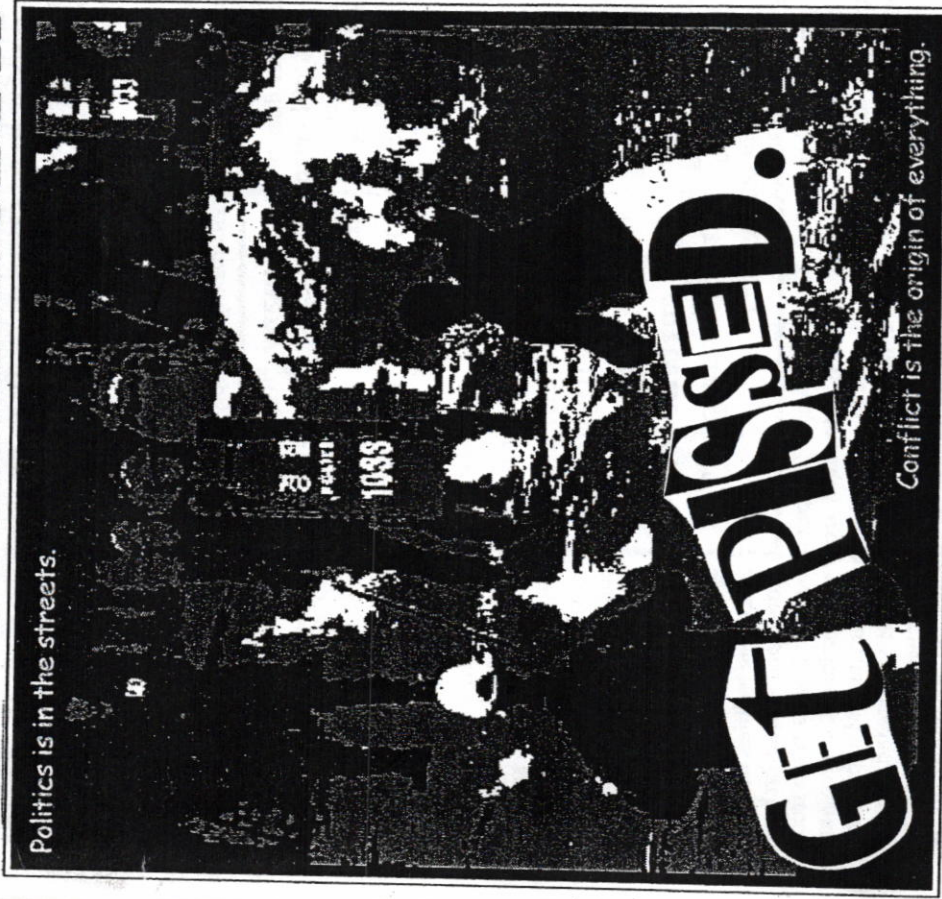
DISORDERLY CONDUCT

Late Spring/Early Summer

Issue #3

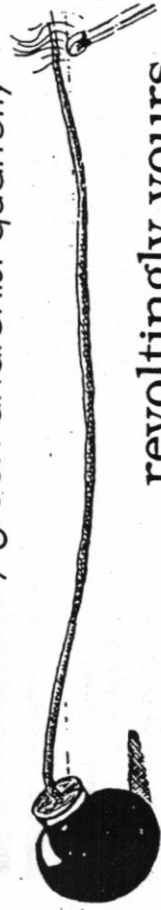
for the destruction of civilization

Politics is in the streets.



Conflict is the origin of everything.

an insurrectionary green-anarchist quarterly



revoltingly yours,
the "Bring on the Ruckus" Society

It's Heatin' Up!

(and it ain't just global warming.)

Spring is here (although by the time you read this it might be well into Summer) and things are really heatin' up! Since the last issue of *Disorderly Conduct*, Bush has claimed his birth-right as Commander-in-Chief of the evil pig-empire, riots ignited in cities from Zurich to Cincinnati to Quebec City, winter rain never came to the parched Northwest as global warming continues, and the Earth Liberation Front and other assorted and anonymous groups have declared a flaming war on those who destroy the earth for profit. While "heat" seems to be a major factor at this point in time, what is more important is that many people are beginning to realize the suffocating and systemically rotting reality of modern industrial society. Not that any "civilized" existence would be much healthier, but it is becoming more apparent, to many at least, that we are on an inevitable death march for all of life unless we can help to make the current order crash completely. ASAP!

Green anarchy, a more current strain of anti-authoritarian and anti-industrial thought, seems to be quickly becoming one of the few relevant directions from which to confront the present situation. Green anarchy is deeply rooted in the critique known as Primitivism, in which all civilization is put into question. Primitivism does not since 99% of human without agriculture without agriculture. Primitivism looks to many people and "primitive" bands from the past as able and egalitarian has a strong analysis of human species attempted self from the rest of the examples of peoples living, in balanced directions, other then conditions of industrial This is very important, destroyed most wild that the last ten-thousand such a complexity of to come up with some to live in sustainable and non-hierarchical ways. This can be built on lessons taken from primitive people, but must also use concepts taken from eco-feminism, anarchism, permaculture, and many other ideas created as reactions to the patriarchal and oppressive cultures dominating the earth. We also need to be careful not to over-idealize indigenous people and think that we can duplicate what took thousands on thousands of years to be created within specific circumstances and locations, and be cautious not to put all of our faith in archaeological studies. This is not to say that we need to keep any of the processes or infrastructure of our current condition, beyond some critical and relevant anti-civilization and revolutionary ideas. We need to face the reality that the earth cannot sustain its current population and the methods created to artificially sustain it. Ideas like "green" capitalism, syndicalism, and social ecology will only tweak the situation just enough to make us feel a little better, so we can continue in our pathological direction in a slightly more sustainable way. We need fundamental change at the root of our existence, and green anarchy looks at all of this from our current ecological and social context.

... many people are beginning to realize the suffocating and systemically rotting reality of modern industrial society... that we are on an inevitable death march for all of life unless we can help to make the current order crash completely, ASAP!

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ANARCHY: a journal of desire armed
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Crimethink: (Ex) Workers' Collective
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Do or Die!
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Earth First! Journal
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Security Culture
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DISORDERLY CONDUCT
GREEN ANARCHY, the BLACK-CLAD MESSENGER,
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4pm Washington/Jefferson park Free hot, vegan meal

Wednesdays in May: Green house propagation

2pm. SE house on 4th & Blair, call Ca 683-2891

Thursdays in May: Kids Gardening. June 686-3231

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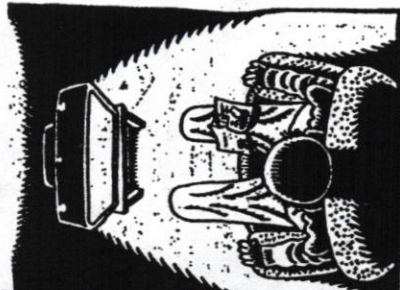
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THE SHAMROCK INFO-SHOP

Our aim is to educate people in the [Eugene] community about anti-authoritarian theory and practice and the alternatives to state authority and capitalism. This will be a gathering space for Free School classes and other community activities. A non-lending community library is open five days a week for the community to read books they won't find at the corporate bookstores and probably wouldn't be able to afford in the first place. We want to provide an inclusive community space and organizing center based on the principles of autonomy, mutual aid and voluntary cooperation.

While we now have a comprehensive library of reading materials, we are looking for more material (books, videos, pamphlets, posters, etc.) related to radical politics (such as anarchism, radical environmentalism, radical history, feminism, black liberation, the prison industrial complex, and revolutionary struggles). We are also looking for literature in Spanish to do more effective outreach in our community.

THE SHAMROCK: 1080 W. 3rd Eugene, OR 97402. Open Tues-Thurs from noon to 2pm and Fri-Sat from 2-7pm. For more information call 8242-0843.

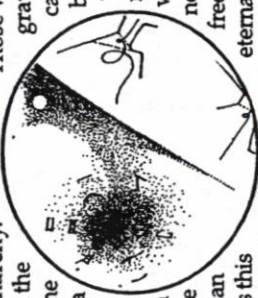


so, what's goin' on in Eugene?

No matter how great our ideas are, or how passionate a group of people is, unless we are willing to actualize our desires by abolishing the current order and dismantling the dominating structures standing in the way, we are really just spouting empty words. This is why anyone who claims to be a revolutionary must embrace the idea of insurrection. The idea that we can convince our oppressors to accept our ideas and remove themselves from power is absurd. Also, to sit in cafes or anarchist discussion groups without directly confronting the state, not only embrace the privileges granted to us by our oppressors, but will also get us nowhere. We need to encourage insurrectionary activity at all levels of our lives. This will inherently bring us into conflict with the state, and their repressive apparatus, but as revolutionaries this should be expected. If we are afraid to fight for our freedom, then we have already lost.

Finally, a word about Chaos. There has been much talk in the anarchist movement as to the relation of Chaos to anarchy.

Those who fully embrace chaos have been accused of "spitting on the graves of the classical anarchists, cause," and at the presidential inauguration there was a black block, which stated "Freedom!" This points out a major difference between the old anarchist thought, which was fully centered in the new or "green" anarchist idea, in which the struggle for human freedom is intertwined with the struggle of all things. Chaos is this eternal struggle. It is the force which balances all, but not in an artificial, pre-structured balance, but one of creation and destruction, of peace and violence, of dark and light. Chaos is not good or bad, it just is, and trying to distance ourselves from it is like trying not to breathe. Long live the struggle, and three cheers for Chaos!



A Few Words About Disorderly Conduct Issue #3

Welcome to the Late-Spring/Early-Summer issue. This was supposed to be the Spring issue, but due to other ongoing and new projects it was delayed a bit. Like in previous issues, there is a variety of articles, reports, rants, humorous jabs, contacts, and inciting graphics. There is some original work, as well as reprints from the best of anti-authoritarian, anti-civilization, and insurrectionary publications, as well as random propaganda pieces from around the globe. The purpose of *Disorderly Conduct* is to help expose people to the various issues and critiques represented here, to encourage awareness of some of the projects within the Eugene community and the larger anarchist movement, and, of course, as an excuse to distribute yet more graphics of cops getting their asses kicked! We hope that DC can extend the dialogue beyond anarchist circles, not necessarily to the liberal community (for we feel enough time and energy has been wasted, and for some reason continues to get wasted, on them), but instead to the youth, the already disenfranchised, and to those who realize that things just aren't quite right. Revolutionary movements are built by those who feel they have nothing to lose and a world to gain. We hope you will enjoy this issue. We always encourage submissions, letters, donations, and feedback. Our deadline for the Late Summer issue is July 15th. As they say, "Fuck the Civil, Let's get Disobedient!"

revoltingly yours,
the "Bring on the Ruckus" Society

PO Box 11331

Eugene, OR 97440



Check out issues of *DISORDERLY CONDUCT* #1 and #2

JUNE 18th, 2001

IT'S NOT JUST ABOUT ONE DAY: IT'S ABOUT EVERY NIGHT.
IT'S NOT ABOUT ONE TOWN: IT'S ABOUT ANARCHY.

THIS YEAR GO OUT AND DO IT YOURSELF AND DON'T GET CAUGHT!

There has been some talk in Eugene lately about how to celebrate the second anniversary of the *Caraval Against Capital* turned riot on June 18th, 1999. I have an idea: how about something different than a public spectacle turned jail-support? I was greatly inspired by the acts of defiance and "disorderly conduct" which occurred the first time around, the influence it had on Seattle and the larger anarchist and anti-authoritarian movements, the fact that it helped bring more attention to the ideas of anarchy, and just the overall joy of that day. It seems, however, that we are living in the past and trying to live up to unobtainable expectations.

As someone who was behind the idea of a "historical re-enactment" last year, I understand the positive aspects of rejoicing and remembering the past, of taking advantage of attention that will inevitably be brought on us, as well as the need to show a strong face of open opposition to their power again and again. I feel, however, that the level of focus, investigation, and repression on the Eugene community right now, as well as internal conflicts (some probably due to COINTELPRO type tactics), make direct, announced, and organized conflict with pigs in the street almost suicidal, at least on June 18th. Hopefully this will change, especially if people get better prepared for physical conflicts. At this point though, with 364 other days in the year and a slew of other, less obvious, tactics, I don't see the point, except to inflate the Eugene Anarchist image even more.

As an open proponent of physical confrontation and one who gets a tingle down my spine when I hear of yet another ruckus, it feels odd to say this, but I think the more important thing

to think about right now is what will be most effective. I know this concept is often spit out by liberals and pacifists, who have no intention of breaking with the system, as a way to slow down or stop action. Let me be clear: this is not my intent at all. In fact, I am a proponent of much more extreme action, but it is time to refine our methods to allow us to become an even stronger revolutionary force. We don't need more martyrs, including people from other communities unaware of the local context, getting more years in jail. If people want to keep repeating the same thing again and again, then it begins to blur in my mind with the business-as-usual sign-carrying protests or lockdowns.

Urban insurrection is vital to any revolutionary struggle, but it needs to be spontaneous and born of rage, and not a yearly ritual. I don't think our only goal the first June 18th was just to release some tension and spit out some heavy talk; it was to begin a larger process of bringing down the system, which is killing all of us.



So, let's prepare for street-fighting, because surely there is much more to come, but let's also think of how we can send an even more powerful message and even greater blows to this evil-empire. They'll be waiting for us on June 18th in full force downtown and in Washington/Jefferson Park, so let's be everywhere else, under the cover of darkness, every other night! Oh yeah, and let's not get caught!

Remember, only sheep need leaders, and only patriotic and religious people celebrate holidays!

BRING THE WAR HOME!



THE BLACK LIBERATION ARMY

the Weather Underground:

I-N-S-I-G-H-T

Dedicated to Kuwasi Balagoon

They say (BLA) (Black Liberation Army)

Harsh words and dirty stares

don't kill pigs

But bullets, knives, and bombs

do!

-Ojore N. Lualaba

NOTE: BRING HOME THE WAR is not an attempt to glorify, condone, or incite any specific acts of violence or to promote any particular political ideologies. It is a historical look at armed revolutionary movements, which are often smeared or even omitted from the history books (both in schools and in social change movements). This is the first of a series of zines covering such topics. We chose to start with the BLA and the Weather, because their actions took place in this land, under conditions which for the most part still exist, fighting oppression in the belly of the beast - america.

revolution has come... off the pigs... time to pick up the gun!

Communique #2 From The Weatherman Underground

SLIP NR 12 / 1909 / JUNE-90 / POLICE HDQTRS / 17 BOMBEXPLOSION - 240 CENTRE ST - POLICE HDQTRS - UNK DAMAGE AND INJURIES AT THIS TIME - DETAILS LATER

Tonight, at 7 p.m., we blew up the N.Y.C. police headquarters. We called in a warning before the explosion.

The pigs in this country are our enemies. They have murdered Fred Hampton and tortured Joan Bird. They are responsible for 6 black deaths in August, 4 murders in Kent State, the imprisonment of Los Siete de la Raza in San Francisco and the continual brutality against Latin and white youth on the Lower East Side.

Some are named Mitchell and Agnew. Others call themselves Leary and Hogan. The names are different but the crimes are the same.

The pigs try to look invulnerable, but we keep finding their weaknesses. Thousands of kids, from Berkeley to the UN Plaza, keep tearing up ROTC buildings.

Nixon invades Cambodia and hundreds of schools are shut down by strikes. Every time the pigs think they've stopped us, we come back a little stronger and a lot smarter. They guard their buildings and we walk right past their guards. They look for us—we get to them first.

They build the Bank of America, kids burn it down. They outlaw grass, we build a culture of life and music.

The time is now. Political power grows out of a gun, a Molotov, a riot, a commune... and from the soul of the people.

WEATHERMAN
From the *Berkeley Tribe*, July 31, 1970. Copyright 1970 by The Red Mountain Tribe. Reprinted by permission.

Bring the War Home, Vol. 1: Forgotten Heroes

This refreshing zine focuses on two underground guerrilla groups from the 1970s who waged war on the US government: the Black Liberation Army and the Weather Underground. I found it educational, especially the parts on how these groups were caught and decimated. Anarchists should most definitely read radical history and not repeat the same mistakes that these groups and others made during the turbulent periods of the last 30 years. Additionally, there is much inspiration to be culled from this zine in relation to the daring actions committed by both groups. There is also a section about prisoners from these groups that are still being held by the state and are in need of support. Hopefully future volumes will be released soon. My suggestions for groups to focus on: the George Jackson Brigade, the United Freedom Front and the Angry Brigade. Available for \$1 or three stamps from POB 11331, Eugene, OR 97410.



All the Way With the BLA

... the underground

The "movement of the 60's", in fact, did not much survive that decade. The mass protests upon Nixon's invasion of Cambodia in April 1970 were trumped by the shootings of students at Kent State and Jackson in May. The radical current, for all practical purposes, had been ended.

But, there were those who refused to give up the fight, and chose to escalate their resistance - underground. They might even have known, on one level or another, especially as the decade wore on, that it could not last. But to the women and men of the Black Liberation Army and the Weather Underground at the beginning of the 70's, and the Symbionese Liberation Army in '73, a whole new level of struggle was just beginning.

We might say that such groups practiced a politics of desperation, and that their orientations were ways of turning their backs on american society. Of course, given the defeat of the larger social movement, it would have been hard not to feel at least some despair. Movement figures - non-white in particular - had been murdered by the state, whole communities were under siege by the fascist police forces and FBI, the Vietnam war was still being escalated, american workers seemed to fit the stereotype as hard-hat reactionaries, and national liberation efforts around the world had long been involved in armed struggle. So there was a sense, among some, that the time had come to give up trying to connect with the american public and go it alone, by the path of violent resistance.

Were these approaches hierarchical, sexist, and militaristic? Did they exhibit theoretical shallowness, nationalism, and fetishism of organization? In some cases, yes, all of these things. Many mistakes were made, many lessons had to be learned, and much social programming had to be unlearned. But, it should not be forgotten that here were people of courage, folks who simply refused to accept defeat. Who fought on and inspired many others by their all-or-nothing blazing selves. They could not step down and accept oppression and victimization. What ever political differences we may have with them, they deserve our respect, and those who survive in prison or still underground, our continuing support.

And as we see a resurgence of a new social movement, one with a deeper analysis and more encompassing goals, and one which questions all forms of domination, we must look critically at the past so we may learn from their victories and also their mistakes. But, most importantly we can be inspired by their actions.

Long live the spirit of Revolution!

The Black Liberation Army were a clandestine armed direct action cell made up of former Black Panther Party members that survived the F.B.I.'s murderous Counter-Intelligence Program and began fighting back militarily. Information on the Black Liberation Army (BLA) is scarce due to the tight security of their organization. Reprinted below is the most complete and comprehensive article on them that I was able to find after months of research.

AGAINST THE LOGIC OF SUBMISSION: REALISM

"Be realistic: Demand the Impossible!"

This famous slogan, which graced the walls of Paris in May, 1968, was truly revolutionary in its time, turning every common sense conception of realism on its head. Now, artificial "realities" have come to dominate social relations. Life is not so much lived as watched, and anything can be seen with the new technologies. Considering this, it is no surprise that a slogan once so challenging to an entire social order has now become an advertising slogan, in the realm of the virtual, everything is possible for a price. Everything, that is, except a world without prices, a world of actual, self-determined, face-to-face relationships in which one chooses one's activities for oneself and concretely acts upon reality within the world.

The circuses that we are offered with our bread present us with spectacles like none ever seen before: exotic places, strange creatures with magical powers, fantastic explosions, battles and miracles, all these are offered for our entertainment, keeping us glued to the spectator's seat. Our activity limited to occasionally flicking a button on, not unlike the primary activity in increasing numbers of jobs. So the impossible this society offers us is nothing more than spectacular special effects on a screen, the drug of virtuality numbing us to the misery of the reality that surrounds us, in which possibilities for really living are closing down.

If we are to escape this miserable existence, our revolt must be precisely against social reality in its totality. Realism within this context becomes acceptance. Today when one speaks sincerely of revolution, of striving to overturn the present reality in order to open the possibility of concrete, self-determined human activity and individual freedom, one is being unrealistic, even utopian. But can anything less put an end to the present misery?

Increasingly, in the face of the juggernaut that is civilization, our present social reality, I hear many radicals say, "It is necessary to be realistic; I'll just do what I can in my own life." This is not the declaration of a strong individuality making itself the center of a revolt against the world of domination and alienation, but rather an admission of resignation, a retreat into merely tending one's own garden as the monster lurches on. The "positive" projects developed in the name of this sort of realism are nothing more than alternative ways of surviving within the present society. They not only fail to threaten the world of capital and the state; they actually ease the pressure on those in power by providing voluntary social services under the guise of creating "counter-institutions." Using the present reality as the place from which they view the world, those who cannot help but see the revolutionary destruction of this reality in which we live as impossible and, therefore, a dangerous goal, resign themselves to maintaining an alternative within the present reality.

A more activist form of realism also exists. It is found in a perspective that ignores the totality of the present reality, choosing instead to see only its parts. Thus, the reality of alienation, domination, and exploitation is broken down into categories of oppression which are viewed separately such as racism, sexism, environmental destruction, and so on. Although such categorization can indeed be useful for understanding the specifics of how the present social order functions, it usually tends instead to keep people from observing the whole, allowing the leftist project of developing specializations in specific forms of oppression to move forward, developing ideological methods for explaining these oppressions. This ideological

approach separates theory from practice leading to a further breakdown into issues upon which to act: actual wages for women, acceptance of gays into the military or the Boy Scouts, prohibition of a particular wetlands or patch of forest; on and on goes the endless round of demands. Once things are broken down to this level, where any analysis of this society as a whole has disappeared, one is once again viewing things from a place within the present reality. For the activist realist, also known as the leftist, efficacy is the primary value. Whatever works is good. Thus emphasis is placed on litigation, legislation, petition to the authorities, negotiation with those who rule us, because these get results, at least if the result one wants is merely the amelioration of one particular problem or the assimilation of a particular group or cause into the present order. But such methods are not effective at all from a revolutionary anarchist perspective, because they are grounded in acceptance of the present reality, in the perspective that this is what is and so we must use it. And that is the perspective of the logic of submission. A reversal of perspective is necessary to free ourselves from this logic.

Such a reversal of perspective requires finding a different place from which to perceive the world, a different position from which to act. Rather than starting from the world as it is, one may choose to start from the will to grasp her life as her own. This decision immediately places one into conflict with the present reality, because here the conditions of existence and, thus, the choices of how one can live have already been determined by the ruling order. This has come about because a few people manage to take control of the conditions of everybody's existence, precisely, in exchange for bread and circuses, survival granted with a bit of entertainment. Thus, individual revolt needs to arm itself with an analysis of class that expands its critique, awakening a revolutionary perspective. When one also begins to understand the institutional and technological means through which the ruling class maintains, enforces and expands this control, this perspective takes on a social and ludic dimension.

The logic of submission tells us to be realistic, to limit ourselves to the ever-narrowing possibilities that the present reality offers. But when this reality is, in fact, marching toward death, toward the permanent eclipse of the human spirit and the destruction of the living environment, is it truly realistic to "be realistic?" If one loves life, if one wants to expand and flourish, it is absolutely necessary to free desire from the chains to constrain it, to let it flood our minds and hearts with passion that sparks the wildest of dreams. Then one must grasp these dreams and from them hone a weapon with which to attack this reality, a passionate rebellious reason, capable of formulating projects aimed at the destruction of that which exists and the realization of our most marvelous desires. For those of us who want to make our lives our own, anything less would be unrealistic.

(from *Willful Disobedience* #7)

Sample issues are available for two dollars and can be ordered from PO Box 11331, Eugene, OR 97440, or *Venomous Butterfly Publications*, 41 Sutter St., Suite 1661, San Francisco, CA 94104.

Willful Disobedience (for those of you who haven't seen it yet) is one of the most important and intelligent anarchist papers being published in North America and should definitely be checked out

The Revolutionary Anti-Authoritarian Bloc

Inauguration Day in Washington, Jan 20th

Over 600 people took part in the Revolutionary Anti-Authoritarian Bloc in Washington DC on Saturday, January 20th (Inauguration day) marching for over one hour through the streets of Washington before embarking on a day of direct action against the state, including the smashing of a parade route checkpoint.

The impressive and energetic march, which attempted to re-create the German Autonomie Anifla style of marching by organizing itself into tight lines of affinity groups and surrounding itself with banners reading, amongst others, "Class War...For a Classless, Stateless Society...Autonomous Resistance" and "Wherever They Elect, We are Ungovernable," initially headed towards the Presidential parade route. A police checkpoint was passed without incident and the RAAB then marched one block parallel to the parade route. However, given that there were still several hours until the parade began, it was decided to move on.

The RAAB then headed back in the direction of the initial starting point, but this time with the intention of exposing the role of the corporate media in sustaining the dictatorship of capital called "representative democracy." To this end the RAAB headed to the central offices of the Washington Post. Once there several people decorated the front of the Post building with anarchist symbols and paint bombs, while the hundreds behind them chanted, "Fuck the Corporate Media." This action was merely a warning to the Washington Post and all other media outlets that choose to defame social movements, anarchists and other revolutionaries in particular, and constantly show themselves to be the enemies of the people. Had it not been for the need to keep moving due to police presence and the dissuasive set-up of Washington's wide streets, they would be launching a lot more than some graffiti. Next time they may not be so lucky.

It was however decided to move on as the bicycle scouts tracking police movements informed those handling communications for the bloc that police units were beginning to assemble and follow the bloc. In response to this people began to drag newspaper boxes and construction fences into the streets as they passed in order to halt the advance of the police.

At approximately 11 am a line of police managed to assemble in front of the bloc at 14th and I despite the efforts of the scouts. However, the bloc decided, possibly mistakenly, that it was not necessary at this point to engage the police as they could be avoided by simply heading up the intersecting street. Once arrived at the parallel street, 14th and K, the bloc was again stopped by a line of police and this time surrounded. A brief scuffle ensued during which an unsuccessful half-hearted attempt to break through the still quite thin police lines was made. Meanwhile, a group of about 60 entered an alley and attempted, again unsuccessfully, to maneuver a dumpster into the street in order to use it as a battering ram against the line of police. However, the dumpster proved to be too heavy and difficult to maneuver, never making it out of the alley.



The end result of this was that about 250 members of the bloc were escorted by police, while those who had managed to escape, either through the alley or by breaking through police lines (which about 30 managed to do) were dispersed around the surrounding area. Most people immediately began heading towards the first designated re-assembly point, the Navy Memorial. However, word soon came in through the communications people that the International Action Center march, along with NOW and the Justice Action Movement, was headed in the direction of the trapped RAAB members. Finally, as word spread about the situation it was the police themselves that found themselves being slowly surrounded by demonstrators and unable to move those surrounded into the arrest buses already on the scene.

In the meantime those in the RAAB who had not been surrounded were able to re-assemble in the park across the street from the police corral, which was now five lines thick. In order to attempt to put more pressure on police to release the trapped demonstrators several charges against the police were carried out in order to take the street, block traffic, and further surround police. However, the police lines held and the further the bloc and allies made it was halfway across the street. In the meantime a RAAB member perched atop a streetlight set fire to an American flag and showed those trapped that they were not alone by raising the black flag. Police then tried to arrest him but he escaped by jumping into the crowd. At approx. 12 pm police succumbed to the pressure of the thousands of protesters and released all the trapped RAAB members, as well as those who had joined them in solidarity. The RAAB then quickly re-assembled, now lower on numbers and banners, but no longer isolated and now as part of a larger march. As the march progressed the bloc decided to not repeat the errors of the morning and better arm itself in case of a future confrontation with police.

Thereafter, when passing by a construction site members of the bloc took a large, and heavy, construction wagon and began filling it with cones, plastic barrels, and large wooden poles. In order to avoid having all this confiscated in the wagon was placed in the middle of the bloc and surrounded by banners and people on all sides.

Several blocks later the march arrived at one of the controversial police checkpoints leading to the parade route. However, scouts informed the bloc that there was a weaker checkpoint only one block further down, so it was decided to head there. Once arrived members of the RAAB began asking the crowd assembled in front of the police barricade to move out of the way as it had been decided to allow the police, in no uncertain terms, that the RAAB had no intentions of submitting itself to searches, or any other of the police's wishes.

Once the road was cleared of all bystanders and only a metal barricade, some policemen, and some secret service agents

UNABOMBER Alone

be like ted,
just undo it!

Unabomber's Manifesto

Industrial Society and its Future

INTRODUCTION

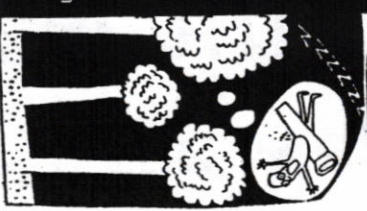
1. The Industrial Revolution and its consequences have been a disaster for the human race. They have greatly increased the life-expectancy of those of us who live in "advanced" countries, but they have destabilized society, have made life unfulfilling, have subjected human beings to indignities, have led to widespread psychological suffering (in the Third World to physical suffering as well) and have inflicted severe damage on the natural world. The continued development of technology will worsen the situation. It will certainly subject human beings to greater indignities and inflict greater damage on the natural world. It will probably lead to greater social disruption and psychological suffering, and it may lead to increased physical suffering even in "advanced" countries.

2. The industrial-technological system may survive or it may break down. If it survives, it MAY eventually achieve a low level of physical and psychological suffering, but only after passing through a long and very painful period of adjustment and only at the cost of permanently reducing human beings and many other living organisms to engineered products and mere cogs in the social machine. Furthermore, if the system survives, the consequences will be inevitable: There is no way of reforming or modifying the system so as to prevent it from depriving people of dignity and autonomy.

3. If the system breaks down the consequences will still be very painful. But the bigger the system grows the more disastrous the results of its breakdown will be, so if it is to break down it had best break down sooner rather than later.

4. We therefore advocate a revolution against the industrial system. This revolution may or may not make use of violence. It may be sudden or it may be a relatively gradual process spanning a few decades. We can't predict any of that. But we do outline in a very general way the measures that those who hate the industrial system should take in order to prepare the way for a revolution against that form of society. This is not to be a POLITICAL revolution. Its object will be to overthrow not governments but the economic and technological basis of the present society.

5. In this article we give attention to only some of the negative developments that have grown out of the industrial-technological system. Other such developments we mention only briefly or ignore altogether. This does not mean that we regard these other developments as unimportant. For practical reasons we have to confine our discussion to areas that have received insufficient public attention or in which we have something new to say. For example, since there are well-developed environmental and wilderness movements, we have written very little about environmental degradation or the destruction of wild nature, even though we consider these to be highly important.



COALITION AGAINST CIVILIZATION

We are a base coalition of anarchists for the destruction of civilization and for the defense of wilderness. We exist to help strengthen the strictly antiauthoritarian anarchist movement and work with all other like-minded organizations. We feel that society in general is in a crucial point where the overall degeneration of life is reaching a new high point everyday. It would seem that antiauthoritarianism would be at the more appealing to larger numbers, the widening of our reach as anarchists requires more efforts to spread information and more work to keep up on current debates as well as information regarding direct actions. The constant repression that the systems we oppose requires the suppression of our voices and actions, this is primarily mediated by a highly manipulative media, an all encompassing dependency on the system, and the falling of our more active participants. This creates an even stronger obligation on our part to spread the information to battle with the over-arching megamachine and help hasten the death of civilization for a world living in harmony of all living things.

We believe that through the invention and use of agriculture, certain people were able to force their lifestyles upon the rest of the world. What was being pushed is civilization, the state of society that forces all to become domesticated and thus mediated from the natural world. It created the illusion of power and relies on it. In this lies its oppressive nature and ability to subjugate the planet to its wants and needs. While being sold as a greater livelihood to being a necessity, it has, in reality, taken our autonomy, add us commodities as freedom, taken our ability to exist and communicate freely, replaced our leisurely lives with work as drudgery, expendable labor pools for those in power to rob at will. It has replaced our natural world with a noisy, concrete, steel and glass hell based on monetary, where any non-compliance offered to decorate a felony.

This civilization has been a draining leech on the Earth. It has polluted its wild resources, it has destroyed forests, it has decimated the homes of the many species that share this world (and has pushed many into extinction). It forces the remaining into human-made, concrete prisons where they remain until slaughtered. It has created words and ideologies for humans to try to justify their massacres in the name of "superiority" (which has also been responsible for racism, sexism, and all the other socialisms). The only time the Earth's condition is considered is when its resource value to humans is affected.

it must fall.

We are not an organization. Organizations are a mirror of the hierarchical system we oppose. They hinder free flow of information and thought and can be easily manipulated into an elite power group. We feel that power is the basis of civilization, and thus refuse any model in which it is made possible. All are important and all should be heard. No one has the right to rule you, and no one can tell you what to do. So we refrain from this style of order. There are no members, only participants. Everyone is free to do as they please and contribute where they please. Interaction and debate is vital. We support anarchist and non-anarchist pitches alike. Plans are on of the primary forms of pure power of the state. It exists to scare the population into line and sooth the "upstanding" citizens into believing that the state has their interests in mind. It puts forth the image of justice being done and the "bad seeds" being rehabilitated. This is nothing but a lie. It does not mean justice, only fear. One of the crimes responsible for the high incarceration rate are those dealing with "legal obstacles." Something which high positioned parts of the government have been known to push on it's population as a means of escape for those who bore the greatest burden of the social order. The entire "justice" system is corrupt, from the police to the highest judges. It has no right to say who and who is not guilty of crimes, since the state itself is the worst criminal in existence. It will kill nations for cheap gasoline, and will convict a woman for trying to protect herself from an abusive (and in many cases life threatening) partner, or even a person who can't afford to pay for that same gas to get to their minimum wage job and will thus be forced to steal it. The very existence of the system leaves an uneven scale for all to exist on. Most crimes committed are done to try to keep up with the constantly rising and unrealistic "quality of life." It is guilty and therefore has no right to claim it's own product as guilty. We reject the entire system, and will not be silent on the plight of those pushed into the dungeons of our civilization, especially when their own crime is speaking and acting against the state's injustices.

We see that civilization has yet to score an inch on the Earth from its blood-soaked, greedy hands. We see that the only way to regain our livelihood, sanity, environment, and everything else that has been taken, will require the complete destruction of civilization and its products. Only through this can we truly leave our consumerist, isolated minds and become free and liberated. We seek an end to all domestication and a

In defense of wilderness and for the destruction of civilization,
The coalition against civilization,
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stood between the RAAAB and access to the parade route, the banner in the front was moved out of the way and the bloc charged. In once of the several inspiring moments of the day police and secret service scattered for their lives and the metal barricades of the state were toppled by the power and determination of the RAAAB as hundreds of anarchists and revolutionaries, not 30 as the corporate press reported, as well as newly empowered and emboldened reformists, surged past the no longer existent checkpoint. However, in the rush to pass the checkpoint the bloc lost some of it's compactness, leading to several individuals suffering close calls at the hands of plainclothes policemen and secret service agents, such as the individual seen being rescued thanks to the efforts of a barrel wielding RAAAB member.

Once past the checkpoint and properly re-assembled the RAAAB, now numbering approximately 200 and aided by a group of Revolutionary Communist Party Youth, found itself less than one block, one line of metal barricades, and one line of police, away from breaking into the parade route itself. Rest assured that had it not been for a quick thinking secret service agent who thrust his car in front of the wagon that had been used to destroy the checkpoint, the RAAAB would have had no problems storming through the final line of defense and pouring into the parade route, thus forcing its cancellation and succeeding in its attempt to disrupt the ceremony of the ruling class and proving that, regardless of how many thousands of police are on hand to defend them, the ruling elite will never be safe.

Unfortunately, the sad fact is that the Secret Service agent did react quickly and manage to rob the bloc of a great weapon, not without losing a window and earning a nice dent however. Eventually the bloc, once again led by the "Whoever They Vote For, We Are Ungovernable" banner made it to the front of the crowd and found itself face to face with the final line of police guarding the parade route. A half-hearted attempt to charge through was made as people began kicking at the metal barricades. However, the snipers visible on virtually every rooftop and the concerns of many about getting shot took away from people's conviction.

At this point the RAAAB found itself in a rather odd position in that retreating was no longer an option, nor did it seem desirable given the sacrifices made to arrive so close to the parade, yet advancing no longer seemed possible (by now the final line of police had swelled to five). The group then assembled into a large circle in order to discuss what to do next. Eventually, after much discussion, it was decided that it would be best, given the large number of protesters in the area, to do one of the things which the bloc does best and try to build alliances with other protesters and work them up by being as vocal as possible, while temporarily saying away from some of the more "radical" chants and searching for common ground. The RAAAB thus spent the next hour or so milling around and chanting, with slogans such as "We Say Hell Streets...Our Streets," and "Bush Says Death Row...We Say Hell No," among others.

Eventually though word came in that a group of 15 or so members of the bloc were at the Navy Memorial where the NOW protesters where, and that they had expressed an interest in having the rest of the bloc join them. It was therefore decided to head in that direction. Once there the RAAAB, emboldened by the presence and support of quite a few members of the Revolutionary Communist Party Youth and other protesters, began burning US flags to chants to "Yankee, Yankee Go Home." The RAAAB then turned its attention to the Navy Memorial Mast and began taking down all the flags on it as members of the black bloc and the RCP climbed on it waved the black flag and the red flag, respectively. Once all the flags had been taken down a black flag, a red and black flag,

and an upside down US flag were hoisted. Seeing this the police responded by sending a squad into the crowd to defend the memorial. Once the police had penetrated the crowd they proceeded to surround the memorial, leaving two unfortunate RAAAB members who did not get off in time stranded, one of which has now been dubbed "Super Anarchist" because of his apparent ability to fly (see cover). However, "Super Anarchist" did land, and fortunately safely into the midst of the black bloc who wrestled him away from the hands of the police.

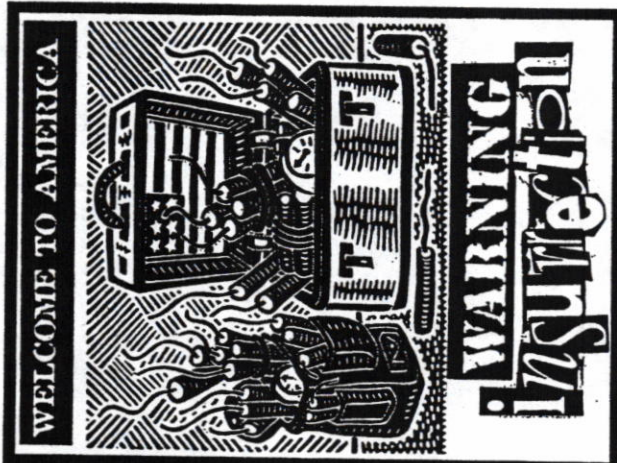
Immediately after this all the protesters, many less radical elements included, banded together to surround the police and begin advancing on them. It was again an inspiring sight to behold the force of the people as the police retreated, looking terrified and tripping over themselves.

What followed was approximately an hour and a half of charges back and forth between the RAAAB and different law enforcement agencies, ranging from plainclothes police, to shielded riot police, to secret service, as well as several members of the extreme-right who attempted to pepper spray members of the RAAAB. One of the most violent battles came after plainclothes police charged into the crowd attempting to arrest several demonstrators, only to have the RAAAB successfully arrest them. However, despite the many arrests, a constant during the day, the police did manage to arrest two people during the course of the events at the Navy Memorial.

During this time the presidential limousine went by, however it was going so fast that people barely had time to react before it had whizzed by. It was regardless met with a decent stream of rotten fruit, bottles, eggs, and rocks. This also came after the parade was forced to stop for several minutes before the secret service was convinced that it was safe for the President to drive by. Regardless, we can only hope that Mr. President saw the red and black flag flying high as he drove by, and let it be a warning to him of what to expect these next four years.

Once the parade had gone by it became evident that there was no real purpose to remaining on the spot, and, with the President gone and the crowd beginning to disperse, it was becoming a safety threat to remain on the spot as it was only a matter of time before police's attention became focused solely on the bloc. It was therefore decided to de-bloc and re-group at another location at 5 pm in order to discuss paying a visit to the inaugural balls. However, when the time came the bloc had dwindled, due to exhaustion, arrests, stragglers, people lost, and people having to leave, to just over 60.

It was therefore decided to call it a day and go back to struggle in our local communities until the next large gathering in Quebec City, in April.



Afterworld by Gloria Gibana

Whatever medical science may profess, there is a difference between life and survival. There is more to being alive than just having a heart-beat and brain activity. Being *alive*, really alive, is something much subtler and more magnificent. Their instruments measure blood pressure and temperature, but overlook joy, wonder, love, all the things that make life really matter. To make our lives matter again, to really get the most out of them, we will have to re-define life itself. We have to dispense with their merely clinical definitions, in favor of ones which have more to do with what we actually feel.

As it stands, how much *living* do you have in your line? How many mornings do you wake up feeling truly free, thrilled to be alive, breathlessly anticipating the experiences of a new day? How many nights do you fall asleep feeling fulfilled, going over the events of the past day with satisfaction? Many of us feel as though everything has already been decided without us, as if living is not a creative activity but rather something that happens *to* us. That's not being *alive*, that's just surviving: being, unaltered. We have undertaken, but their services are not usually required; we have mortgages, but we spend most of our time in office cubicles and video arcades, in shopping malls, in front of televisions. Of course suburban housewives and petty executives are terrified of risk and change; they can't imagine that there is anything more valuable than physical safety. Their hearts may be beating, but they no longer believe in their dreams, let alone chase after them.

But this is how the revolution begins: a few of us start chasing our dreams, breaking our old patterns, embracing what we love (and in the process discovering what we hate), daredevilizing, questioning, acting outside the boundaries of routine and regulatory. Others, seeing this, see people daring to be more creative and more adventurous, more generous and more ambitious than they had imagined possible, and join us one by one. Once enough people embrace this new way of living, a point of critical mass is finally reached, and society itself begins to change. From that moment, the world will start to undergo a transformation: from the frightening, alien place that it is, into a place ripe with possibility where our lives are in our own hands and any dream can come true.

So do what you want with your life, whatever it is! But to be sure you do get what you want, think carefully about what it really is, first, and how to go about getting it. Analyze the world around you, so you'll know which people and forces are working against your desires, and which ones are on your side... and how you can work together with us. We're out here, living life to the fullest, waiting for you—hopping trains across the United States, organizing demonstrations in the streets of London, writing beautiful letters at sunrise in Bangkok.

We just finished making love in the corporate washroom a minute before you walked in on your half hour lunch break.

And I live in waiting for you with us, on the peaks of unclimbed mountains, in the smoke of campfires and burning buildings, in the arms of lovers who will turn your world upside down. Come join us!



Active Resistance, Passionate Existence
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Anarchy.

Once you've tried it,
nothing else compares.



My Name: This song was written in Birmingham one day after being by a crowd of me and I.

An Anarchist Love Song

grab your slingshot
we may not come back
we're gonna point the town
green and black
cuz you and me girl/boy
we got a date
you and me are gonna smash the state

we might toss a few paint bombs
don't implicate me to anyone
tell your other lover you'll be home late
tonight we're gonna smash the state
slipping hand in hand down the alley
wheat postin' about the munia rally
if the government signs we'll retaliate
take back the power and smash the state.
when i'm with you i have no fear
you give me courage like homebrew beer
you're the best buzz in the lower 48
you make me wanna smash the state.
glad we snuck into the zopapista movie
that merco's guy is so damn groovy
dumpstered popcorn made my belly ache
it's the price you pay when you smash the state.
soy delicious from the corporate store
run back in and steal some more
fill up the cart and fill up our plate.
some vegan food before we smash the state.

we may not come back
we're gonna point the town
green and black
cuz you and me boy/girl
we got a date
you and me wanna smash the state.

back at the squat let's make some molten lava
you sure look sexy in your balakava
your eyes make my heart palpitate
they make me wanna smash the state
let's hop on our bikes and head out of town
if we see a bill board we'll burn it down
them flames make me want to fornicate
light up the sky and smash the state.
further down the forest road
the ecosystem's got a heavy load
if we're gonna change this planet's fate
we're gonna hafta smash the state
comin' back to the heart of town
babylon always gets me down
may be the end of the world but it's not too late
with some love and rage
we're gonna smash the state

grab your slingshot
we may not come back
we're gonna point the town
green and black
cuz you and me girl/boy
we got a date
you and me wanna smash the state.

THE ONLY GOOD GUY



FACTORIES DISCOVERING THE



pigs



Let's NOT Wait, to Smash the State!

In the last issue of the Earth First Journal a very reactionary and inaccurate letter from the "Bring on the Repression Society" was printed. Since it was an obvious attack on more militant anarchists and the "Bring On the Ruckus" Society, we thought it was necessary to respond.

According to the "Bring On the Repression" Society, "our favorite things to fuck up are the fragile coalitions that others work so hard to build and maintain. We've found that the most effective way we can isolate ourselves (so as to politically enable our own repression) is by being perpetually divisive and by shit-talking about everyone. We love to talk shit. We spend more time trashing our allies than we do smashing the state. We even trash the very people who go out of their way to support us. We prefer shit-talk over constructive critique, division over diplomacy, rhetoric over communication."

Sure, there has been a lot of shit-talking, but most of it started when the so-called "values of non-hierarchy and autonomy" of protest "experts" like the Direct Action Network, the Ruckus Society, and more mainstream groups not only shut out more radical views and publically denounced them in mainstream media, but even went as far as to play cops in the streets (like physically intervening and in some cases pepper spraying those engaged in property destruction). Let's not confuse shit-talking with expressing our frustration with the current situation. From the previous letter one might think that critiques of the left and of the dominant so-called "direct action" movement is the extent or focus of our activity. This could not be further from the truth.

Yes, the anarchist movement has much room for improvement, but there are more "grassroots projects" going on with little or no money and with a much wider scope than has been seen from most self-proclaimed "activist" groups. From building strong mutual-aid communities, to the creation of many forms of alternative media and outreach (journals, zines, pirate radio, video, public access tv, etc.), to posing at least somewhat of an ongoing threat to the state and all other forms of domination, the anarchist movement is transcending the "expert" mentality and the desire to direct and control resistance, so rampant within the "activist scene". Add to this, the much needed escalation of tactics and you have what has been lacking in our movement for 30 years - a revolutionary agenda.

According to the previous letter, "we used to hang banners and use lockboxes and all that bullshit, but then everyone started doing it. Threatened with losing our status as the most radical kids on the block, we had to become even bigger badasses. Now we fuck shit up." This is such a shallow analysis of why more militant tactics are being used. Many of us have realized the futile nature of some of our old ways and have decided to try to become more effective. Yes, repression will increase in proportion to the escalation of tactics, but we need to accept and prepare for that and not run away blaming those willing to take more extreme actions. Most people of the world don't have the privilege to avoid oppression, so we should not discount more aggressive tactics in order to preserve our own safety. In fact, when repression does start to increase, we need to support more militant tactics even more, as to ensure there continued success.

Let's get real, there ain't much time left! We can spend all of our energy embracing and sucking up to those with much different goals so we can have a potentially broader movement, but more likely, a weaker and reformist agenda; or we could be honest about our intentions and act on them. We should not isolate ourselves and we do need to build stronger alliances, but not at the expense of compromising our actions or our analysis. Also, the alliances we should be building are not necessarily with other activists, but with those who have the most to gain from the system falling. Sorry if this messes up any of the paid or career "activist's" plans for a smooth transition of power, things may have to get a little messy in order for it get better!

**Fuck the Civil, Let's get disobedient!
revoltingly yours,**

the "Bring On the Ruckus" Society

Meanwhile everyone wants to breathe and nobody can
and many say, "We will breathe later."

And most of them don't die because they are already dead.

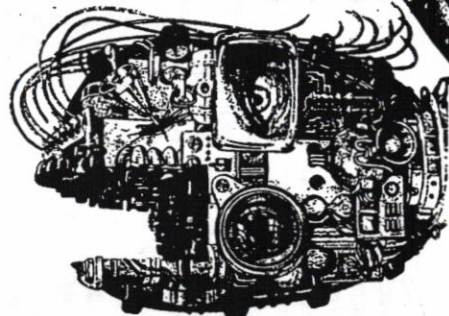
Nostalgia for an unpredictable future

In this system, we work for the sake of organization. And organization increases, which increases work. The harder and faster we work, the more work there will be to do. Humans—originally carefree and free-ranging—have been tied down, first to the farm, then to the city factory, then to the office, and now to the computer monitor's virtual glo-grid. Thirty years ago offices didn't have PCs or cubicles. How many of us today are forced to sit solitary under fluorescent bulbs in windowless gray cubes most of our waking hours (most of our *lives*) in front of a computer monitor, staring at flickering blue nothing, listening to high-pitched machine hum, making tiny movements with our fingers to manipulate symbols that have no vital meaning to us, all the while subconsciously panicked by pervasive surveillance? Forget the whole dynamic complex of simultaneous coercion, persuasion, socialization, sticks, carrots and credit that condemn us to the console. Would we do this if instead we could just live our lives, foraging in one way or another, eating, socializing, fucking, fantasizing, sleeping, drawing, singing, dancing, just being human, unemployed, not in use, free, free of fabricated goals? Subsistence would be such a luxury, compared to the "luxuries" we have.

Human minds are transformed into information-processors. (At least with physical labor your mind is free to fantasize.) We are degraded into serving machines—processing raw reality into computer logic data (scanning products at a cash register, data entry). We are used more and more as either physical robots or translators, that is, as interfaces between computerized systems. In the service industry, the food chain gang must wear uniforms and logos, recite scripts, weigh

EXBOTOQUE!

The boss needs you, you don't need the boss.



ANTI CLOCK — WISE.

What is crimethink?
**Today, everything
that can't be bought,
sold, or faked is
crimethink.**

WHEN WE USE TOOLS THEY USE US BACK.



scoops of ice cream while wearing plastic gloves. *Machines eat us in their image.*

Technology uses people, people do not use technology. Technology is not any single isolated object, it is a unified system of relationships between elements and systems. Those who claim that technology is a "neutral tool" or that it is an accumulation of independent "things" to be picked through selectively for keepers, fail to realize that technology is a metaphysical whole, that it is an expression of organization, and therefore can only direct itself toward higher order, increased centralized control, and the inevitable degradation of its human components. The metabolic flow must speed faster in pursuit of total productivity. We can always be more efficient, but we can never be efficient enough.

The electronic fiat comes in molded beige plastic, beeping. Suddenly we all do Windows, and he who will not compute will not eat. And as our work, so our play: both are communication. To be silent or un-in-formed is to be anti-social. Evermore we will be engulfed in the electronic, starved of light, fresh air, fresh food, spontaneous movement, friendly face-to-face human company, human warmth, human smell, human touch, animals no more. We struggle: depression, agoraphobia, addiction, bulimia, panic, obsession-compulsion, suicides. And doctors medicate.

Our pre-pacification ancestor the cavewoman would never have sat still for this. Nor our four year old selves. But cyberspace dis-perses the crowd, and clears the streets. We are living in the post-not era, inside our cubicles (office blocks, suburban blocks, cell blocks), staring at the screens, being entertained.



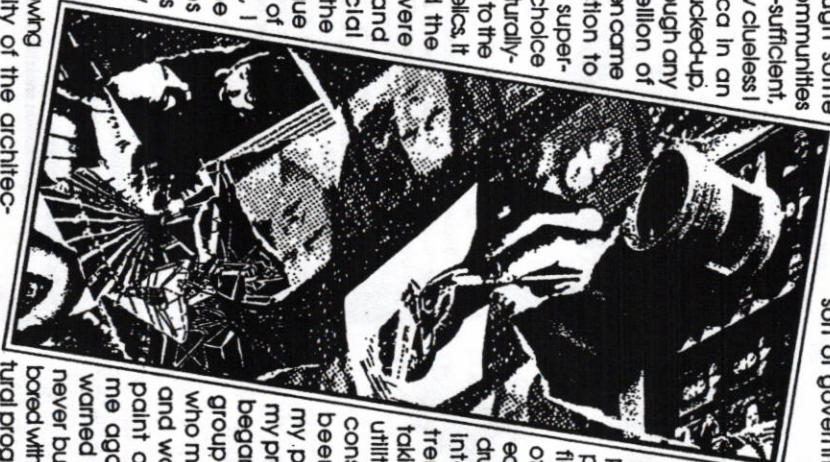
How Post-Modernism and Drugs Saved Me from Becoming a Socialist and an Architect

By Karl Lloyd Derrida

As an individual who had the privilege(?) to go through the university system in the early '90s, I have been affected, for good and for bad, by post-modern thought. At the time, I was a socialist in an architectural program deeply rooted in early to mid twentieth-century modernist ideals, but heavily influenced by post-modernism. The school was located in an impoverished part of urban Philadelphia, so as socially conscious "do-gooder" college students, we were going to solve the problems of class and race in our five years of study. I started my intellectual journey thinking that by designing spaces which emphasized community and equality, we could change the world. At first, wealth would somehow be redistributed to these "designed" communities through some sort of governmental charity, and then once these communities would become self-sufficient, and egalitarian. How clueless I and suburban america in an knew the world was fucked-up, understanding it through any all too-typical rebellion of dogma and drugs. Then came

My first introduction to thought came as a super-architect and their choice on their popular culturally-oriented mindset. Due to the time, mostly psychedelics. It point, but I resisted the minded students were my marxist guns and ist ideals. My social outcast to many of the but my ability to argue ridden consciences of their respect. Then, I wrong crowd, the intellectual types architectural models with cans of spray professors warned They especially fessors who "had lives" (chhol). I was growing and career mentality of the architect- intention of playing the game and joining the professional class, but I was also learning more of the authoritarian and limiting nature of socialism, and was becoming even more disillusioned with marxist thought. Enter more drugs. Post-Structuralism and Deconstruction.

I was beginning to become more influenced by the ideas of Michel Foucault and Jacques Derrida. I was also starting to let the other side of my brain have more influence over my ideas. I had always been anti-authoritarian, probably due to my catholic upbringing and physically and emotionally abusive father, but I had been



self-determined, was? Growing up abusive household, but had no way of other way then the marxist and leftist post-modernism.

post-modernist official study of current of aesthetics, based eclectic and consumer-drugs I was taking of the interested me to a trend most career-tolking. Instead stuck to utilitarian and modern-consciousness made me an beer-swillin' students, my point (and the guilt-my professors) gained me began to fail in with the group of artsy and over-who made crazy abstract and worked in the corner paint and glue guns. My me against these people, warned me of the two pro-never built a building in their bored with the superficial nature

tural program. I knew I had no intention of playing the game and joining the professional class, but I was also learning more of the authoritarian and limiting nature of socialism, and was becoming even more disillusioned with marxist thought. Enter more drugs. Post-Structuralism and Deconstruction.

AND THE OUTRIGHT MURDER BY GOVERNMENT AGENTS OF A MOTHER, HOLDING HER BABY IN HER ARMS!

LOOK OUT! SHE'S GOT AN "ASSAULT BARTY"!

THIS TRAGEDY WAS AT RUBY RIDGE, IDAHO... THE "TWOY WEAYER CAME."

REMEMBER, IN EACH OF THESE CASES, THE KILLERS WERE ONLY FOLLOWING ORDERS!

KIDS... DON'T LET ANYBODY TELL YOU YOU CAN'T HAPEN HERE!

"GUN CONTROL" COULD CLEAR THE WAY FOR MEGA-MURDER IN AMERICA - OR ANY OTHER COUNTRY - BECAUSE GOVERNMENTS HAVE BEEN BY FAR THE BIGGEST MURDERERS IN THIS CENTURY!

MOM! DAD!! GRANT A JACK'S BEEN TELLING US ABOUT HOW AWFUL "GUN CONTROL" IS!

DAD! DO YOU KNOW THAT BAD GOVERNMENTS USE "GUN CONTROL" LAWS TO TAKE GUNS AWAY FROM PEOPLE... AND THEN MURDER THEM!

OF COURSE NOT, KRISTINI IF WE FELT THREATENED, WE'D JUST DIAL "911".

MOM! DAD, DO YOU HAVE A GUN TO PROTECT US?

ARE YOU SERIOUS?!! YOU MUST BE KIDDING!

THE LAW IS CRISTAL CLEAR.

NO ORDINARY PERSON IN AMERICA HAS A CONSTITUTIONAL RIGHT TO POLICE PROTECTION!

THIS BOOK REALLY DESTROYS ANY ARGUMENT IN FAVOR OF "GUN CONTROL!"

WELL... I THINK WE OUGHT TO BUY A GUN!

TO THINK WE DEBASTATED IN FAVOR OF COMRADES! CHARGES WHEN WE WERE IN SCHOOL WHAT FOLKS WE WERE!

SO ANY CHALIZED SOCIETY HAS NO CHOICE BUT TO BAN ALL GUNS!

TURN OFF THAT "PRO-GUN" MACHIN!

RAVES GUNS & AMMO:

THIS SHOTGUN... THIS PISTOL FITS MY HAND AND FEELS PERFECTLY!

AND WELL... THIS SHOTGUN... THIS PISTOL FITS MY HAND AND FEELS PERFECTLY!

WANT TO STOP AN INTRUDER FOR A GUN SAFETY CONSER!

NOW THAT YOU'RE FEELING ONESSES, I WANT TO TELL YOU SOMETHING THAT MAKES MY BLOOD BOIL!

AS A WORLD WAR II VETERAN, I WAS OUTRAGED TO LEARN THAT AMERICA'S 1968 GUN CONTROL LAW APPARENTLY IS BASED ON THE NAZI "GUN CONTROL" LAW! AMERICA'S POLITICANS USED NAZI LAW (WHICH HELPED TO MURDER MILLIONS) AS A MODEL FOR OUR LAWS! WHAT A DISGRACE!

THIS OTHER BOOK, "GUN CONTROL - GATEWAY TO THE NANT", GIVES YOU A PAGER BY PAGER CRASH COURSE ON US AND NAZI LAWS. IT'S BEER!

WELL, I GOTTA RUN, DADS WHO ARE THE POLITICAL MESSING FOLK!

I'VE GOT A MEDIA MEETING, A WELL REGULATED MEDIA, AS CALLED FOR IN THE 2ND AMENDMENT, THAT MEANS WE'LL CONTROL THE MEDIA, THEN WE'LL REORGANIZED... NOT GOVERNMENT REGULATION!

SO LONG!

REMEMBER THESE POINTS, KIDS...

- "Gun Control" advocates use *fallacacies* - the false promise of safe streets if everyone is disarmed - to hide the nasty lies of "Gun Control".
- The Second Amendment civil right to own firearms gives Americans the power to defend themselves.
- Millions of children, in a wide range of countries, have been murdered because their parents were disarmed, and could not defend them.
- Media folks are blind to the lethal danger of "Gun Control".
- In America, ordinary folks - you and your folks - have no right to police protection, according to the U.S. Supreme Court.
- Powerful and often brutal police, enforce public order.
- America's 1968 "Gun Control" law apparently is based on a Nazi law, which cleared the way for 13 million murders!
- The U.S. government has brutalized - and even killed - those who disagreed with its policies and once put tens of thousands into harsh relocation camps.
- Militias are 100% legal, honorably rooted in America's past, and strengthen communities. A "well regulated" militia is well-trained... and does not mean government-regulated.

ADULTS AND KIDS MUST NEVER PLAY WITH FIREARMS!

Also Order

"Can You Get a Fair Trial in America?"

FIREARMS OWNERSHIP BRINGS WITH IT THE HEAVY DUTY OF SAFE USAGE. FIREARMS ARE TOOLS, NOT TOYS!



GUNS

"Thou shalt not use the tools of the oppressor?"
Use whatever tool you find to be an
appropriate and effective response to your
oppression and that of all other beings!

Grampa Jack
with
"Grampa Jack"

GRANTA JACK!
WHAT ARE YOU DOING?

JUST CLEANING MY GUN, JUSTIN.

FOR AGES 8 TO 18

the Gun-Banners Don't Want You to Know!

GRANTA

OUR TEACHERS SAY THAT GUNS ARE BAD!!

REALLY? WHAT DO THEY SAY ABOUT GUNS?

WELL, OVER A THOUSAND KIDS A YEAR DIE IN GUN ACCIDENTS!! ISN'T THAT AWFUL?!!

IT WOULD BE... IF IT WERE TRUE.

THE ACTUAL NUMBER IS 40, UNDER AGE 5, AND 100 UNDER AGE 15.

IN FACT, MORE CHILDREN DIE IN:

- BICYCLE ACCIDENTS
- DROWNING IN SWIMMING POOLS
- OVER 3000 KIDS DIE A YEAR IN AUTOMOBILE ACCIDENTS

YOU KNOW, KIDS, SOME OF THOSE "GUN CONTROL" EXTREMISTS GO SO FAR AS TO SAY:

IF ONLY ONE LIFE IS SAVED, THEN ALL GUNS SHOULD BE BANNED

CAN YOU IMAGINE BANNING ALL BICYCLES, TOOLS AND AUTOMOBILES IF OUR FREEDOMS FOR SUPPORTED TOTAL SAFETY?

YOU KNOW, KIDS, THAT'S REALLY NO ONE WOULD BE THAT SCARED THAT THEY

KIDS, I NEED TO TELL YOU ABOUT THE REAL DANGERS OF "GUN CONTROL." LET ME TELL YOU WHAT HAPPENS TO PEOPLE WHO DON'T HAVE FIREARMS TO DEFEND THEMSELVES.

I'M GOING TO SHOW YOU KIDS A BOOK. YOU'RE NOT OLD ENOUGH TO READ IT, BUT YOUR PARENTS SHOULD!

IT'S CALLED **"LETHAL LAWS"**

IT EXPLAINS HOW MILLIONS OF PEOPLE, WITHOUT GUNS, HAVE BEEN MURDERED - BY THEIR OWN GOVERNMENTS!!

IN 1933 A GROUP OF EVIL PEOPLE, CALLED NAZIS, CAME TO POWER IN GERMANY. THEIR LEADER WAS A REALLY BAD MAN, NAMED **ADOLF HITLER**

AS SOON AS THEY TOOK OVER, THEY USED THE "GUN CONTROL" REGISTRATION LISTS PUT TOGETHER BY THE PREVIOUS GOVERNMENT.

THEY TOOK ALL GUNS AWAY FROM EVERYBODY, EXCEPT OTHER NAZIS.

ON MAY 4, 1970, U.S. GOVERNMENT NATIONAL GUARDSMEN KILLED YOUNG COLLEGE PROTESTERS AT KENT STATE UNIVERSITY, WHO WERE PROTESTING AGAINST U.S. TROOPS GOING INTO CAMBODIA.

AND LET'S NEVER FORGET THE HEAVY-HANDED GOVERNMENT ACTIONS THAT CAUSED THE DEATHS OF OVER 60 PEOPLE, INCLUDING CHILDREN.

AT WACO, TEXAS ON APRIL 19, 1993.

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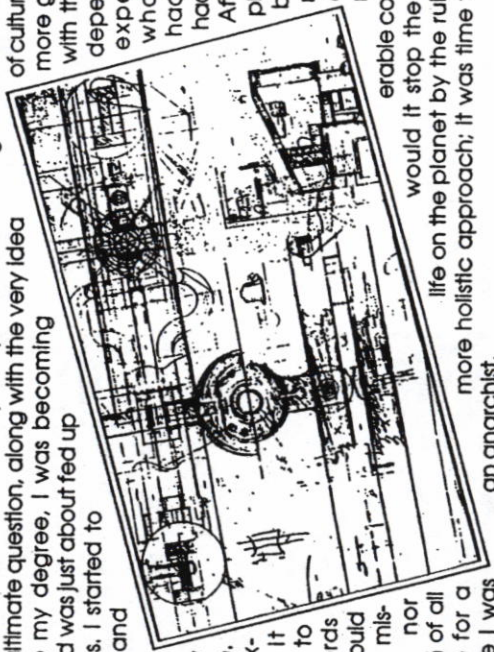
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convinced that some institutions were necessary to change the "unfair" situations in the world, as long as "the people's" interests were in mind. I was beginning to allow myself to realize what I probably always had suspected: ALL institutions, regardless of their stated benevolent intent and purpose, needed to be put into question and ultimately undermined. This became the new focus of my design of space. I no longer spent the majority of my time trying to create spaces as refuge from, or accommodation to, the system. I instead tried to deconstruct the backbone of society and bring into question that which controls our lives. The library, museum, cinema, university, government buildings, and even the suburban american home became the main focus of my study. I would design spaces which were always in flux, in which one would never feel the stability and power of these institutions. In contrast with the typical institutional building, which is firmly rooted and eternal, I became aware of the more positive aspects of post-modern thought in this brief time. The undermining of rigid and firm ideas, contextualism, open-endedness, and ambiguity were all combining with my political and spiritual beliefs. Let's not forget chaos!

As I was going through all of these radical changes, I was reconnecting with the natural world as best I could living in urban Philly. I was taking retreats into wild areas, listening to the rain and experimental jazz, studying chaos, and yes taking drugs. Chaos became my new focus, and even my newly found breakthroughs of deconstruction came into ultimate question, along with the very idea of culture. As I was finishing up my degree, I was becoming more grounded in reality and was just about fed up with theoretical mind games. I started to depend more on intuition and on less on intellectual experience, even if they had to say, had a radical perspective. After traveling for a while, it became clear to me that all the words out there would change the misdegradation of the world, not the degradation of all. It was time for a more holistic approach; it was time for me to finally realize I was an anarchist.

I learned a lot through socialism, post-modernism, architecture and drugs. But of course there are an infinite number of ways of getting from "point h" to "point k". I suppose, something can be gained from every situation, and certain elements of post-modernism helped me break the rigidity of my socialist thinking. Unfortunately, post-modernism has become an escape that our culture has developed as a way to deal with our inability to deal. It almost seems to be a survival tactic we have come up with to avoid facing, or to cover-up, the reality of the trap we have put ourselves in. I see, however, as a reaction to the inevitable apathy of post-modernism, the backlash of ideas, which create a false "black and white" perception. Polar thought, while an understandable reaction to the apathetic nature, or lack of nature, of post-modernism, can sometimes become a method of thinking which repeats the same pattern of dogma which corrupts socialist thinking. As for drugs, well let's say in a less alienated life we may not need substances to help us to adjust to fucked-up situations, including my favorite one these days, coffee. Drugs, like post-modernism, did help me to see things in ways one would not ordinarily see, which is important when the world is typically explained to us in a limited and linear way. Oh yeah, and the only things I care to design these days are my garden and insurrectionary propaganda, in which I use all the tools I have acquired along the way.



CHELLIS GLENDINNING MY NAME IS CHELLIS AND I'M IN RECOVERY FROM WESTERN CIVILIZATION (1994)

The emergence of this infirmity had been a long time coming, in slow and continual evolution ever since the initiation of a psychic and ecological development some ten thousand years before. This historic development, the launching of the neolithic, was an occurrence that began penetrating the human mind the moment we purposefully isolated domestic plants from natural ones, the moment we captured beasts from their homes in the wild and corralled them into human-built enclosures. Previous to this event humans had indeed participated in the evolution of the natural world-carrying seeds, through the wilderness, dropping, scattering, or planting them, returning later to harvest them; hunting animals by building branch and rock obstructions; catching fish and insects; constructing temporary shelters out of rock, trees, and ice. But this development was something different, something unprecedented. This was the purposeful separation of human existence from the rest of life: the domestication of the human species. To Paul Shepard's mind, the original dualism—the tame/wild dichotomy—came into being, and with it, the elliptical wholeness of the world was clipped.

The fence was the ultimate symbol of this development. What came to reside within its confines—domesticated cereals, cultivated flowers, corn, permanent housing structures—was said to be tame to be valued, controlled, and identified with. What existed outside was wild—"weeds," weather, wind, the woods—personally threatening human survival to be feared, scorned, and kept at bay. This dichotomy has since crystallized and come to define our lives with the myriads of fences separating us from the wild world and the myriads of fanciful artifacts and pretenses we have come to accept as "the way things are," economic individualism, private property, exclusive rights, nation-states, resource wars, nuclear missiles—until today our civilization has nearly succeeded at domesticating the entire planet and is looking, in the near future, to enclose both the outer space of other planets and the inner space of our own minds, genes, and molecules.

"Separation," writes feminist philosopher Susan Griffin of this phenomenon. "The clean from the unclean. The decaying, the putrid, the polluted, the feld, the eroded, waste, defecation, from the unchanging... The errant from the city. The ghetto. The ghetto of Jews. The ghetto of Moors. The quarter of prostitutes. The ghetto of blacks. The neighborhood of leishans. The prison. The witch house. The underworld. The underground. The sewer. Space divided. The inch. The foot. The mile. The boundary. The border. The nation. The promised land. The chosen one. The prophets, the elect, the vanguard, the sanctified, the canonized, and the canonized."

In the psychosomatic process, one assumption mental-health professionals consistently make is that whatever behavior, feeling, or state of consciousness a person experiences, expresses, or presents exists for a reason. A good reason. If you and I were given the task of acting as psychotherapists for this domesticated world, we would immediately focus our attention on the "presenting problem" of separation and dualism. We might wonder if the overwhelming masses of linear perspective as the sole definition of visual reality isn't a symptom of some deeper condition seeking expression. And we might ask: why did some humans create—and then rationalize with elaborate devices, ideologies, and defenses—an unprecedented way of seeing the world that is based on distancing and detachment?

For a clue, we might look to survivors of post-traumatic stress disorder: Vietnam veterans, rape victims and survivors of childhood abuse, sufferers of both natural and technology-induced disasters. One of the most common symptoms to manifest itself after the experience of trauma is the neurophysiological response of dissociation—"leaving one's body" to escape from pain that is literally too overwhelming to bear. Some people who have endured traumatic events, in describing the experience, tell of a sensation of "lifting out of their bodies," of watching the event from a vantage point slightly above, a vantage point not unlike that of linear perspective. Others tell of escaping into a post-trauma state of mental activity devoid of feeling or body awareness, a state not unlike that considered "normal" in today's dominant culture and taught in our schools and universities.

As psychotherapists, we might eventually wonder and ask: could it be that our very culture splits mind from body, intellect from feeling, because we as individuals are suffering from post-traumatic stress?

Wars of Attrition: Guerrilla Struggle vs Statist Torture Campaigns

*An Average of 3 people are killed every day in Aceh in the Indonesian military's attempt to squash the independence movement. (Tapol Indonesian for political prisoner) 4/01

"We Acehnese women have seen so much death, rape, kidnapping, arson and looting that we feel like fighting back." Siti Maria, 35 yr old teacher from Aceh's capital city, member of an all women's unit of the Free Aceh Movement guerrilla army. (Newsweek 4/9/01)

When Occidental Petroleum announced on February 28th that it was halting its largest operations in Colombia because of repeated rebel attacks, it may have marked more progress for the struggle against environmental destruction, genocide of indigenous cultures and neo-colonial exploitation than has been made by years of campaigning non-violently on moral grounds.

When Exxon Mobil announced two weeks later on March 16th that it was closing the largest Liquid Natural Gas extraction facility in the world because of security threats posed by the Free Aceh Movement, the ruling government of Indonesia suffered a blow that was more severe than mere publicity of their campaign of torture and massacres for Exxon.

Unfortunately, a thousand bombings and hijackings per year in these two countries has created only temporary gains for the movements carrying them out. Those gains, however, represent a swing in the momentum of international relations that is serious enough to receive a heavy response from those in power.

In South America, where Clinton's "Plan Colombia" has become George W.'s "Andean Initiative," the US government appears to be funding and coordinating paramilitary death squads to push peasants and rebels off their oil-rich land in Southern Colombia (first 7/2001, Hudson Globe 4/28/01), and privately contracted ex-Navy Seal mercenaries to patrol the rivers of Northern Peru to shoot fleeing survivors as they cross the border, at a pay-per-kill rate (mimex.com, 2/19/01). At least one ex-DIA agent retired from duty in Peru says that drug eradication plans don't shoot down anything unless the CIA orders them to, and that the recent downing of an American family of Baptist missionaries was probably intended to frighten non-combatants out of the area where the bulk of upcoming CIA operations might be observed. (Even the Wilderness, 4/30/01)

Likewise, the situation in Aceh has become so severe that even President George Bush has sent advisors there and has publicly stated (4/23) that he supports the efforts currently underway by the Indonesian military in suppressing the Free Aceh Movement. He is concerned about the possibility that human rights violations may be occurring. A senior US diplomat to Indonesia has offered US training for the police in Aceh, reminiscent of the fact that Colombia employs more School of the Americas graduates than any nation in the world.

These two struggles have proven that guerrilla style tactics can shut down, at least temporarily, some of the world's most powerful corporations. They have also illustrated the length to which governments will go to take back their control of the earth. Do governments and corporations who rely on nearly a thousand massacres of multiple civilians per year in these two isolated places on earth alone CARE ABOUT YOUR MORAL INDIGNATION? I doubt it. I am open to being convinced otherwise, but it seems that all the Human Rights Advocacy and public banner-bangs in the world haven't brought things to where 3rd world direct action has in the last two months alone. As the balance of momentum tilts back and forth, we all need to push together, thoughtfully and with strength. The people in Colombia, Aceh, and all around the world cannot take on Occidental Petroleum, British Petroleum, Exxon Mobil, Monsanto, Dyak Corp, the DIA, the US DoD, and the CIA all at once without a hell of a lot of help from us. Efforts are well underway and are coming in many forms.

While militarism should be scrutinized very closely, it may be unavoidable. Hopefully, our love of life and diversity of perspectives will make us stronger than the evil forces of power we oppose. The quote below, however, from Time on May 7th, might have been able to come from either side of this conflict.

"People want it to be Desert Storm," says Bernard Aranson, the senior State Department official for Latin America during the first Bush Administration. "It's not. It is a long war of attrition. There is progress over time. We just need the political will to sustain the fight."

*On March 24th government troops burnt down 160 civilian homes in Aceh (Asian Human rights Commission 4/6/01)

These Are The Things That Lie Behind US Industry —
All Around the World

*On Saturday April 7th members of the Free Aceh Movement allegedly blew up Exxon's largest natural gas facility in Aceh. It had been closed by attacks for the last month.

"Police also reported separate ambush, arson and bombing incidents in West Aceh, Central Aceh and North Aceh between Thursday and Friday." (Jakarta Post 4/7/01)

Resistance Is International

No normal human being should have to deal with conflict as intense as what's described above—but then no normal human being should have to face the situation the world is in today, either. Whatever you do, make it effective.

...for more info see: www.tapol.org and for daily news see both www.infoshop.org and <http://groups.yahoo.com/group/Aceh-Links>



pp. 60-64

POLICE STATE IN DAVOS - RIOTS IN ZURICH

YET ANOTHER DAY OF MASS ACTION@

Switzerland - On January 27th, protesters were turned back by police when they attempted to get to Davos to protest and disrupt the meeting of the World Economic Forum. In response, people blocked roads and rail lines and beat security personnel. Several hundreds of people who were sent back to Zurich rioted, breaking windows, overturning garbage containers, and burning cars. Damage was "massive".

In Davos, Swiss police mounted their biggest security operation in decades to try to prevent protesters from disrupting the conference. All week, Swiss authorities stopped suspected demonstrators traveling to Davos and turned back many people at the Swiss border. The police tactics drew strong criticism from some of the 36 grassroots groups invited to take part in this year's forum.

"Davos has become a 'fortress' with ominous consequences for the future of global dialogue," several of the groups said in a statement. They said their participation in future forums would depend on the organizers' willingness to support gatherings on the streets.

Claude Smeida, managing director of the World Economic Forum, defended the authorities' tough response. "They decided to break the law. They have to assume the consequences," he said.

After the Davos demonstrators dispersed, protests broke out elsewhere.

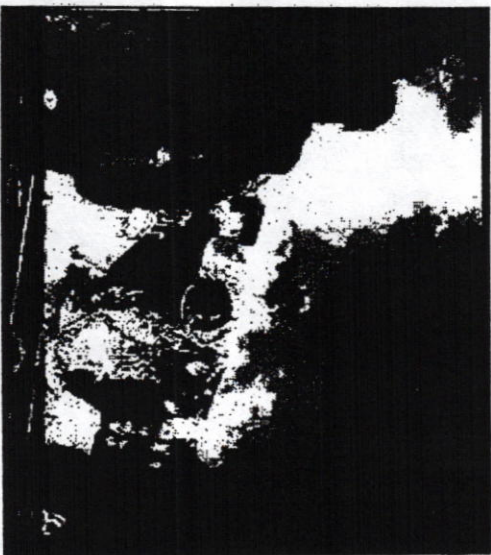
In Zurich, around 150 demonstrators skirmished with police during a march through the central shopping district, throwing rocks, setting cars on fire, and breaking shop windows. Police used water cannons, tear gas and rubber batons.

Later on Saturday, up to 1,000 protesters were reported to be congregating near the railway station and were met with police firing tear gas and rubber pellets.

In Bern, police detained two people after a group of about 100 demonstrators against the World Economic Forum threw bottles and stones and damaged parked cars.

In Landquart, a town in the flatlands below Davos, police used tear gas to break up about 300 demonstrators who had been prevented from heading for Davos. They briefly blocked the tracks before boarding a train for Zurich.

In Geneva, about 200 demonstrators tried to get into the World Trade Organization's headquarters. When prevented, they spray-painted anti-WTO slogans on the walls of the building.



In Madrid, a large demonstration of about 5-7000 people took place to coincide with the anti-capitalist demonstrations against the World Economic Forum.

While many people elected to take the free trains from Barcelona and participate in the chaos in Switzerland, many people were on hand in Madrid. The demonstration/march/fiesta was aimed at showing solidarity with anti-capitalist protesters around the world and in Davos, and to show solidarity with immigrants and refugees around the world who are being faced with more increasingly fascist laws. A manifesto was read out in support of the immigrants fighting against these laws and another manifesto by a group of immigrants who occupied a building. The march proceeded with music, pumping and chants, such as the ever popular (and all too true) Political Assassins (police are killers). At the final destination, the party continued for another hour or so and grew into a larger fiesta at a main plaza in the busy shopping district of downtown.

While it is encouraging that people are responding to the consolidation of global power in militant ways, it is becoming more and more predictable and less and less effective. The message of how urgent the situation is and how fundamental change must be is beginning to be co-opted by those who wish to use this new momentum to reform the current structure. As the police response in Davos shows, they are ready for these days of MASS ACTION@ and will SHUT DOWN™ the cities before we get to smash them. That is why we must be more creative with our resistance (and I don't mean more puppets). While mass actions still

have a place in our struggles, they may have reached the point of becoming only tools of outreach, in which we can "get our message out" to the larger public. There is little hope of them becoming true direct action. Urban insurrection is still a vital component to revolutionary struggle, but it must be spontaneous and come from our emotions and passions, like in Zurich. What is most vital at this time, however, is the spreading of anti-authoritarian and anti-industrial ideas coupled with underground direct action.

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May 1998

THE PARIS COMMUNE RETURNS FROM THE DEAD

A full-scale revolution broke out in France (which, in fact, was one of the few Western nations in which rock music was not yet popular with the young), starting as a public uproar over the harsh treatment of a handful of students who had taken advantage of student apathy to get themselves elected to class council in order to "misappropriate" school funding for the purpose of printing subversive literature. Thousands of students and workers took to the streets in protest, and ended up fighting the police for those streets, which they won from them and held for almost a month. The entire working class went on strike and occupied their workplaces in solidarity; the universities were taken over and people of all walks of life gathered there around the clock to discuss and debate what the new world should be. At the last moment, after the revolutionary occupation councils had already sent out telegrams to all the governments of the world (and the Pope, too) announcing that the last hours of their barbaric reigns were at hand, the labor unions and left wing parties sabotaged the whole thing by ordering those who still trusted them back to work in return for a small increase in wages. "Order" was restored, and the illusion of docile submission with it, and until today, the forces that pushed France to the edge of total social transformation have remained hidden, dormant.

The Situationist International, a body of ultra-radical theorists and activists, is often cited as having the most lucid account of what the revolution of May 1968 was about. The ideas and actions of the SI, are certainly an important part of the ancestry of the Crimethink collective, but we're not going to write about them here. They've been discussed and analyzed enough already by careerist culture-industry commentators who, knowingly or not, have endeavored to undermine their efforts to change the world by presenting them as mere history (and thus, in the case of said careerists, just another subject to research—for profit). The real way to pay them homage is to do what they were doing, stealing their ideas to use where appropriate, rather than contemplating them as a part of what they would have decided as the Spectacle of History (i.e., the history of the Spectacle). @



QATAR: WELCOMING THE WTO

Desert Nation to Host Next WTO Ministerial

Qatar, a small Middle Eastern nation known for its soaring back, its desert terrain, its extensive petroleum exports, and its ruling Al-Thani family, will host the World Trade Organization's next Ministerial. The WTO announced its choice on January 30. After the last meeting in Seattle in November 1999 led to mass protests and ended in a complete disaster for the organization, few nations volunteered. Qatar recently announced it was no longer interested in hosting the meeting, which left the Persian Gulf state of Qatar the only contender. The fact that Qatar is not exactly known as a fierce supporter of human rights may come in handy, as Mr Alwore is likely to hear more hyge-see-the-protest. According to Kenneth Roth, executive director of Human Rights Watch, staying the meeting there "sends the signal that it's okay to build the global economy on a foundation of repression."

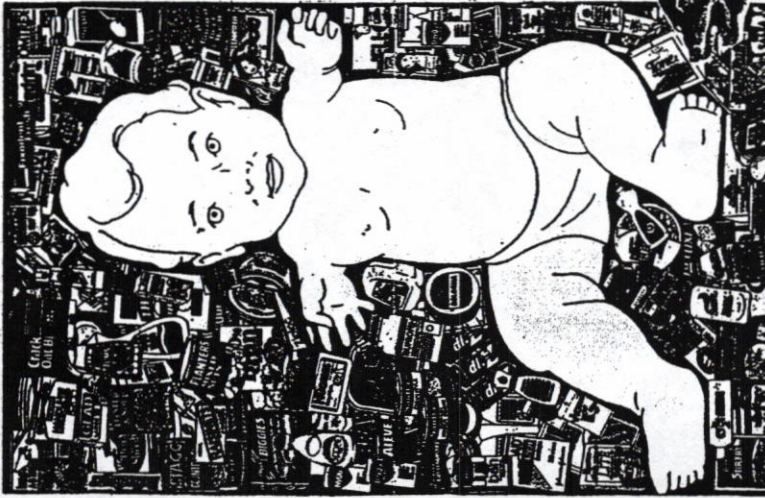
More about Qatar:

The population of Qatar is a mere 697,126 (July 1998 est.), which includes 516,508 non-nationals (July 1997 est.), primarily South Asians (mainly Indians, Pakistanis, Bangladeshis, and Filipinos), Arabs, and humans. Oil accounts for more than 1/3 of Qatar's GDP, about 80% of export earnings and about 2/3 of revenues. There are 1,107 km of paved roads in Qatar. There are 635 km of oil pipelines. Qatar is ruled by the Persian Gulf's largest ruling family, the Al Thani. Amir Hamad bin Khalifa Al Thani is absolute monarch. The Al Thani regime tolerates no political opposition; political parties are illegal; the government does not allow political demonstrations. Though they ostensibly have the right to strike, all workers, including foreigners, are prohibited from forming labor unions. Following unprecedented local elections, the Amir is drafting a constitution that may allow for there to be a parliament. In 1995 the Amir resoundingly proclaimed self-censorship. Qatar-based Al-Jazeera, a satellite TV channel, has challenged the government.



Animal research executive attacked:

London (2-24-01): Masked men wielding baseball bats attacked an executive at a research company targeted in recent months by animal rights activists, police said Friday. Brian Cas, 53, managing director of Huntingdon Life Sciences, was attacked Thursday night as he arrived at his home in St. Ives, 65 miles north of London. Cas was treated for a head wound, Cambridgehire police said. Two neighbors who tried to stop the attack were sprayed with tear gas, police said.



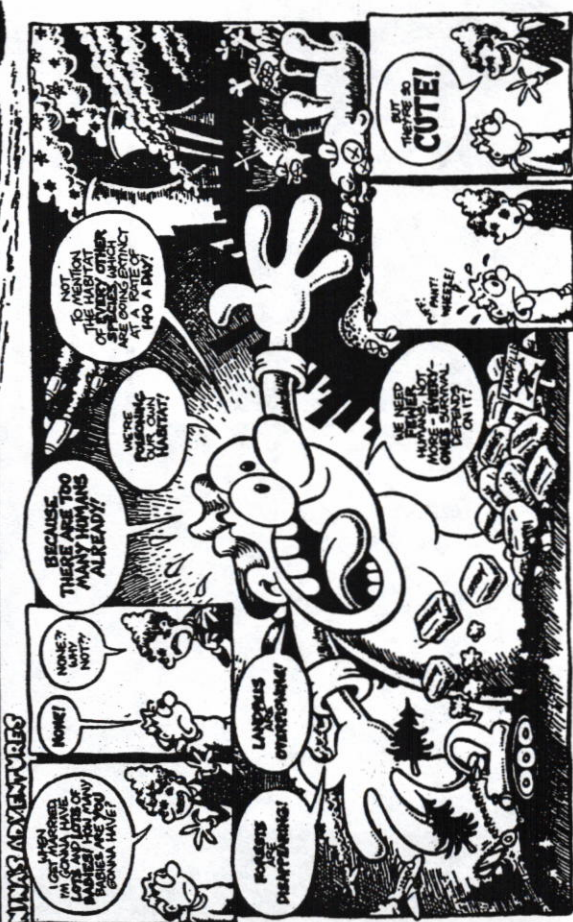
* Kaluli people think of themselves as 'voices in the forest'. They sing with birds, insects, water. And when Kaluli sing with them, they sing like them. Nature is music to the Kaluli ears. And Kaluli music is naturally part of the surrounding soundscape.
- Steven Feld, *Voices of the Rainforest*

OVERPOPULATION

People tend to avoid this topic for lack of a concrete solution, fear of being labeled racist, or the unwillingness to see anything other than cheery and fluffy answers. The fact is, civilization has produced an artificial situation, which will continue to manifest itself in exponential form. Problems of famine, disease, war, ecological devastation, and even overpopulation are perpetuated by industrialization and global capitalism. Stopping civilization is essential! Once this happens, peasant farmers, indigenous people, and others who have managed to survive on the fringe and in spite of civilization will be best off, since they have figured out or have remembered how. It will be those arrogant ones, who feel justified in their over-consumptive and unconnected lives who will suffer most.

ANTI-CIVILIZATION

If there is any doubt that civilization is the root of all of the human species' problems, as well most of the problems of all other life on the planet, then you must already be dead, or at least comatose.



Capitalism has within its inherent logic always contained a motivation to ruthlessly expand. The Anti-Globalization movement is therefore false in asserting that the present phase of capitalism is somehow new. The way in which it is occurring may be new (states/countries have increased control over the populace, while the state itself has lost some control over capital and trade), but capital has always contained such a drive to expand its domain. Since its inception the logic guiding capital has been to "grow or die." This mentality and material manifestation has permeated throughout its history.

To relate it to my own region where I live in Portland, Maine, a local business by the name of Java Joe's owns in addition to two coffee shops a "local" Ben & Jerry's (which was recently bought out by a national corporation of which I'm not sure of the name); again demonstrating the always expansive drive of capitalism. Put into perspective, this illustrates the nature of capitalism related to my own particular locale. In correspondence to the global context, the current manifestation of capital is a spatial reorganization eroding the sovereignty of nation-states.

Most Anti-Globalization activists as well as anarchists have unfortunately fallen into the trap of promoting the sovereignty of the nation-state over that of the globalization of capitalism. Both the nation-state and capitalism, however, need to be examined theoretically and subsequently attacked. Our analysis and actions must also take into consideration the operation of capital on both a global and local scale. Such an understanding is needed so we don't end up becoming part of reformist or nationalist campaigns. We also need to recognize implicitly that when we attack a financial manifestation of capital such as the World Bank, IMF, or WTO we are doing simply that—attacking merely one aspect of the many headed capitalist beast.

The center of capital lies not merely in its exchange or financial sector, but also in its production center—the point whereby most of us are forced to reproduce our own humiliation and enslavement. This being said, my point is not to fetishize the workplace as a superior sight of struggle, but to consciously recognize it as a potential breaking point for a world without capital, work, law, mass techniques, etc. Often times an understanding of the degradation caused by reducing ourselves to the demands of capitalism is lost to rebelling on behalf of the poor and dispossessed masses of the Third World. While oppressed people around the globe certainly deserve our solidarity, we often neglect a more theoretical and reflective understanding as to why we may decide to lob bricks through windows. In order to build a coherent and effective opposition to capital and the state, we must recognize the brutal state and capitalist restructuring forced upon the poor and dispossessed of the global south through institutions such as the WTO and IMF (and soon the FTAA if the rich get their way), as stemming from the same system that creates the internalized alienation we in the north feel every day at work, in school, and on the cold streets of our concrete cities and plastic suburbs. Capitalism's growth is also responsible for the increasing instances of gentrification and poverty

in U.S. cities and rural areas.

Among the Anti-Globalization movement there exists a theme of middle class pluralism—justice, freedom, equality, fairness—whereby the diversity of people existing on the planet are coalescing against "global capitalism." What is missing in this is an explicit reference to class. Thus we have middle class liberals fighting against "global capitalism" but ignoring the insidious nature of local capitalism, while at the same time failing to recognize class dynamics. This isn't however to say it's the fault of individuals as such but more the fault of the non-profits and liberal organizations. The individuals involved in such organizations are often manipulated and are not encouraged to think critically. Subsequently the relation of capitalism to our everyday lives is reduced to an evil, shadowy dominating "global capitalism" where the people of the Third World are forced to accept the dictates of such capitalist restructuring. While this is part of the puzzle, many pieces remain missing. Capitalism is a social relation affecting everyday life in its "global" and "local" manifestations. While working, our living activity is reduced to dead time whereby we seek relief only to return home, watch TV, go to bed, and start the process over again. Taking it out of the context of wage labor, we experience the same existential void in the absence of community wrought by the competitive and machine-oriented nature of modern capitalism.

Saying this, the task should not merely consist of blindly embracing the "Anti-Globalization" declaration of solidarity against "Global Corporations" and "Global Capitalism," but should seek to deconstruct the mythology inherent in its deference to the local against the global. Anarchists, Autonomists, and Anti-capitalists existing as an oppositional current shouldn't reduce their own efforts against such to a mere "Anti-Globalization" or even "Anti-Capitalism" without a conscious recognition of class and its relational dynamic to the capitalist totality. As demonstrated, capitalism is not a mere thing out there in the Third World, but a social relation conditioning the totality of our relations and everyday life. Our critical solidarity to rebels in the Third World should extend from perhaps an understanding of our mutual enslavement to capital and the state. While more physically alienating in the Third World, our relationship to capital in the First World tends to be more psychologically alienating (the service economy, for example). This understanding should form the reference point for solidarity, rather than consist merely of a call for an amorphous rebellion on behalf of Third World rebels.

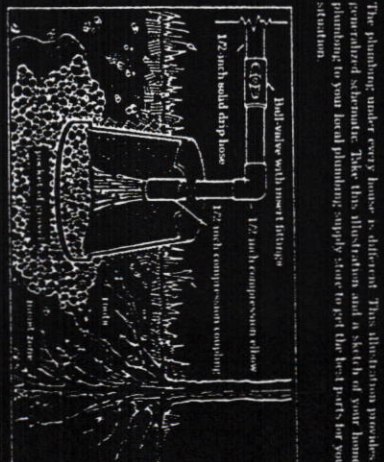
To this end, we must develop a deeper understanding of capitalism. This must stem from a self critical and collective inquiry. Only then can we develop an insurrection consonant with the world we have a desire to live in.

BEYOND ANTI-GLOBALIZATION



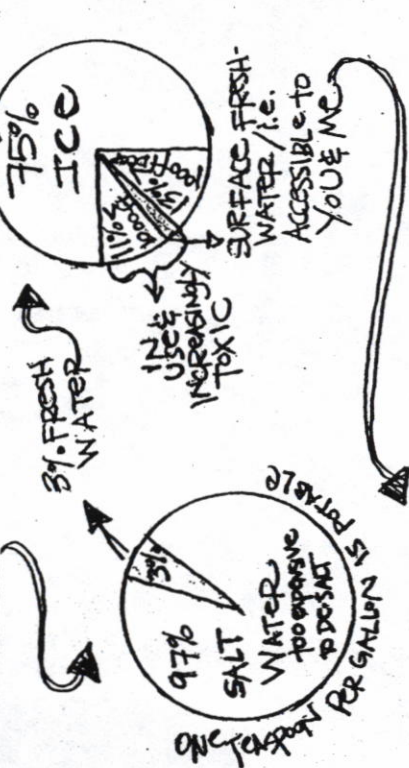
For a copy of *Black Star North zine*, please send \$2 and a couple stamps to: **Mutual Aid**
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Work, Sleep, Die, no thanks.



Ever Wake up Thirsty?

Imagine all of the water in the world, in a pie chart like this:



The human species is going to run out of water before we run out of oil. We will run out of drinking water first, illustrated by whole nations of people falling ill and being forced to use hi-tech filters to drink through.... Next we will lose agricultural water; this will take a little longer because the "powers that be" will effectively hide the toxicity of the water used to grow food for a long time until it becomes so foul that crops will no longer grow. Then they will overload the fields with billions of tons of chemical inputs, and genetically engineer crops that can survive in these conditions.

However, these last efforts at imitating the natural cycles of food plants will inevitably fail. Industrial farming will cause the rapid degradation of any remaining arable topsoil, immediately followed by cataclysmic food shortages worldwide. At this point, those of us who know how to survive without the corporate-consumer transubstantiation that is the civilized world's food supply will inevitably witness the bloodiest wars in human history; that is, the wars over food & water. If you think blood for oil has been heinous, wait and see what's next...

FOOD NOT LAWN

Gloom and doom aside, it's officially a drought year in Oregon, and we're looking at the reality that we may not be able to afford to water our home vegetable garden this year...here are some tips for growing nutritious food with little or no city water inputs...

Rain catchment,
greywater recycling and drought tolerant plants are some of the main facets to establishing a self-sufficient homestead, whether it be rural or urban. Of course, the reality is, it would take a cistern the size of a small apartment to catch enough rainwater to supply a family of three for a year; so if there really is a major water catastrophe anytime soon, and if it lasts more than a few months, a few honey barrels on the side of the house are hardly going to do anything but give the neighbors a reason to envy you. In short, if we don't do something about the way we're living now, we mammals are all pretty decidedly fucked.

Still, you can survive a summer of water rationing and still have a lush abundant garden and plenty of tasty drinking water in the yard of a smallish urban dwelling...

cut your strings and smash the state

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revolution?



ART AND REVOLUTION (Friday) does large scale political street theater with giant puppets, singing and dancing. You can find them everywhere from the streets in front of the GAP to the sidewalk in front of Citibank, the gates of San Quentin to the frontlines at a labor rally. They are dedicated to teaching, performing, learning and creating the new culture of creative resistance and keeping alive our rich history, as revolutionaries. To get involved with A & R or this years MayDay call (415) 339-7801, www.artandrevolution.org

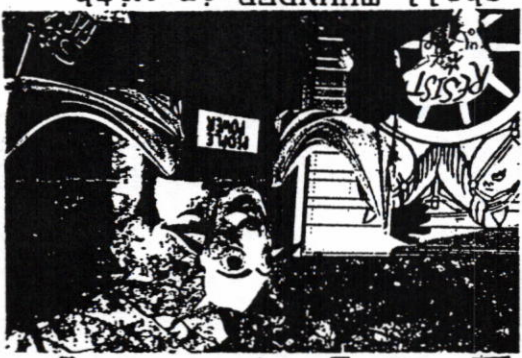
A single nonrevolutionary weekend is infinitely more bloody than a month of total revolution.



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KIDS & FAMILIES MINI-FEST
Come to the kids workshop & stay for the show for a special low price
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PUPPETS

G I A N T

PUPPETS?
What is up with these people? How much time, energy, and resources can people waste in order to stay safe and avoid revolution?

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Notes on Sexism & Male Privilege

*this was originally written to a friend of mine, when I felt the need to confront him on what I saw as sexist behavior. so the first parts are addressed to him, but I think they're important because you need to know where I'm coming from when I wrote this. the rest, though, can apply to a lot of men, and any other people who were born into a patriarchal system. even if you're a woman, you can see yourself in all of this. I was hanging out at a friends house, and some friends were just sitting around, talking and joking. one of them jokingly asked if I'd give him head. I just sort of laughed and ignored it. then some how that question worked its way into the afternoon. people would keep saying it over and over and I'd react the same. I'd been talking about wanting to do speed and one guy said he'd give me speed if I gave him a blow job. I seriously considered doing it. I was getting angry that they wouldn't shut up, but I was too fucked up to say or do anything about it. I was sitting on the couch and a guy was standing in front of me. he asked me again and I said go away. he shoved his dick in my face. I yelled. he grabbed me and pushed me on the floor. he held me down for maybe a couple minutes and everyone else was laughing. and I felt so fucking afraid and powerless. he finally let me go and I yelled what the fuck is wrong with you? and he kept insisting he was just playing around. it wasn't serious. so what would you do in that situation? I doubt you would have stopped him or even said anything. but what role would you play in that room? you probably wouldn't be one to ask for a blow job and I really doubt you'd be the one to grab me. you'd be the one who just sat there when the idea came up, not saying or doing anything but still laughing so they wouldn't think you were strange. maybe you'd even feel a little uncomfortable about what was going on. but you still wouldn't try to stop it. like when the police beat Rodney King, some didn't actually hit him, but they didn't try to stop it either. does that make them less guilty? does it make you less guilty?

When men speak or act against sexism it is because they can. When women do it, it is because we have to. Because our only choices are to fight our oppression or be victim to it.

when it affects you or only when it's convenient for you. it's about wanting to destroy all forms of authority and domination, not wanting to control or be controlled. it's about rejecting your own privilege cause that privilege puts you in a position of power. when you see behavior that is violent or oppressive towards women or anyone else, and you do nothing about it, you are no different from the masses of people who are so complacent about the shit in this world. get over.



BE CONTROLLED

what-ever fear and inner-curtly is stopping you and your privilege already. the whole fucking planet is dying while you sit there silently.



see, you were born with the privilege to ignore violence and oppression against women. like "white" people can ignore racism and straight people can ignore homophobia, if they don't want to deal with those things. well women don't have that option. when men speak or act against sexism, it is because they can. when women do it, it is because we have to. because our only choices are to fight our oppression or be victim to it. we don't have the option of not dealing with it if it's too much work--patriarchy is imposed upon our lives every fucking day. and then men expect praise or recognition when they say some-

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"Is it possible to succeed without any act of betrayal?"

- Jean Renoir (1894-1979) French Filmmaker

When one speaks of revolution, the very notion, the very mention, reveals the interests of all participants. No one is neutral in a revolution, and even the pretension of neutrality is but inaction in favor of the status quo, and therefore, anti-revolutionary in effect. Most folks think of the American Revolution, or the French Revolution, some think of the Haitian Revolution, or the Russian Revolution. Most see these revolutions as rare epoch in history; as earth-shattering as comets plunging from the heavens. Revolutions (despite what you were taught in history class) were rife in world history, and were successful in some ways, but unsuccessful in others.

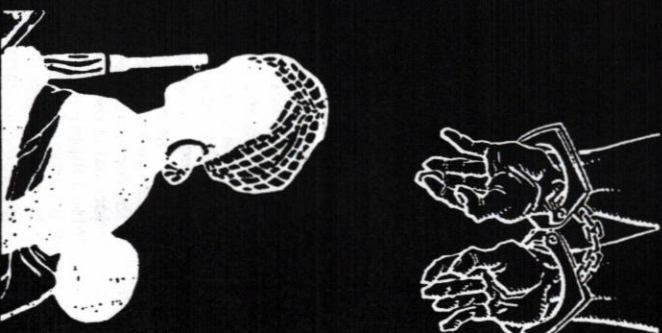
What will no doubt surprise many readers is the long history of revolutions across Europe. They were religious, nationalist, and social-economic in character, yet they were revolutions nonetheless. For millions of Americans, the names of these European revolutionaries (although of their various ethnic backgrounds) are virtually unknown. John Ball (England), Jan Hus (Czech), the Taborites, Prokop Holy (Czech priest), and the like, were all revolutionaries (or, at least, committed radicals) who rallied popular discontent against a rich, and foreign, clergy and aristocracy. There can be no discussion about these revolutions, without the acknowledgement that these revolutionaries fought in Revolutions that were ultimately betrayed by their erstwhile allies, for self-interest, gain, or a false, elusive "peace." Bohemia's brilliant Jan Hus (ca. 1419) sparked a revolution that raged for 18 years, while the betrayal of the Hussite revolution came from those who professed allegiance, yet practiced treachery, like the well-to-do and wealthy Masters of the University at Prague. [See C. H. George, 500 Years of Revolution: European Radicals from Hus to Lenin, (Kerr, 1998)].

The brilliant revolutionary historian, C.L.R. James, in his little-known A History of Pan-African Revolt (1938/1995) tells us of the attempt of Toussaint L'Ouverture to betray

Haitian freedom to the French colonists. ...[W]hen the French Government sent Commissioners who boasted of the armed forces (quite imaginary) which were on their way, the Negro leaders [Jean-François Brissot and Toussaint] sought to betray their followers. They wrote to the Commissioners promising that in return for the freedom of a few hundred they would cooperate in leading the others back into slavery and would join in hunting down the recalcitrant. [James, 40.] Toussaint's failed deal shows us how deep is the instinct of betrayal, not just in "Negro leaders," but in the very heart of the Revolution itself. Let us learn from our radical and revolutionary history, for, in so doing, we are neither surprised nor dismayed by betrayals of revolution. We expect it. What this history teaches us is that some revolutions, if led by the people, and not the bourgeoisie, will even succeed despite treachery. They spring, not from the brains of the bourgeoisie, but from the guts and hearts of a people on the move. A true revolution can be betrayed, but if it lives in the hearts of the people, it can't be stopped.

-Mumia Abu-Jamal 2001

By Mumia Abu-Jamal



As it seems to be the interest of those who attack the industrial system and its ideological premises to idealize traditional and non-civilized peoples, it is important to have a clear understanding of the cultures, histories, and subsistence strategies, among other elements of the societies used to represent both an ideal for and alternative to industrial society. Often the terms "tribe" and "tribal" are used as all encompassing categories of non-civilized societies in which, as perhaps popularly thought, people are communal, cooperative, stateless, equal, and in balance with nature. The extent to which these idyllic aspects apply to "tribes" is questionable and arguable. Here I will attempt to outline the problematic nature of the attribution of certain anarchist principles to tribal societies. To begin to address this issue, a discussion of exactly what tribal societies are by definition is necessary. Tribes can be defined as culturally distinct societies in which some non-formal political authority exists among certain individuals, the members trace their descent to one common ancestor, and the population tends to be from one hundred to hundreds of thousands or more. This broad definition doesn't seem to contradict the notion of tribes as idyllic stateless non-industrial societies, however, it is not so much the exact definition that is problematic so much as the contexts and associated phenomena of tribal societies. I will discuss several problematic elements below.

In terms of subsistence, tribes are almost without exception pastoralist, horticulturalist, or agriculturalist. All of these modes of production entail to some extent the domestication of plants and animals, and are generally associated with male dominant cultures, particularly agricultural and pastoral societies. The domination of nature by tribal, by man, the field, and agricultural state cultures is almost universally inextricably connected to the domination of women by men. In planting and herding societies, while their impacts and social stratification may be limited in comparison to agricultural states, they are non-the less ecologically dominating and destructive as they create anthropogenic environments on the landscape that's function in terms of food energy output serves only the human population in control of it. And further, as the techniques of domesticated subsistence have historically almost universally involved a decline in women's status, control of, and contribution to subsistence, patriarchal control of women exists. While in some tribal societies such as the Trobriands (Rivallain 1998: 73), gender equality may be remarkable, it is certainly the exception and not the rule for tribal societies. In terms of demography, the size of tribal societies generally entails levels of socio-political complexity that while stateless tend to be non-flexible, hierarchical, sedentary and property and ownership based.

In terms of egalitarianism, the existence of property and ownership of say, livestock, land, crops, etc. involves stratification and power extending beyond equal autonomous individuals. Again, with the rise in socio-political complexity, women's status decreases substantially. While patrilateral societies, such as some in Papua New Guinea may have more loosely defined control of ownership, property and ownership non-the less tend to relegate complete egalitarianism. In terms of time, it should be understood that tribal societies are as recent in the scale of human history as agriculture, the beginnings of which go back at most 12,000 years. The relevance of this fact is that tribal societies aren't as much of a representative window back in time as they may be thought. It seems to be assumed that their "traditional" ways of life are indicative of a more natural state of human existence in harmony with the earth. This may be true in a comparative sense to industrial-agricultural societies (a couple hundred years of industrialism against thousands of years of tribalism), and further the relative environmental sustainability of each mode of society. However, this notion should be forgotten as the existence of tribal societies in the context of humanity's 3 million year history on this planet represents no more than one percent of this time, and even in this context, for this one percent of time, tribal societies have been one form of many social organizational levels that either have existed to this day as foragers, herders, farmers or became more complex. In terms of history, many modern tribal societies have been influenced, assimilated, and controlled by civilized societies and as such either take on elements of the oppressor, or intensify pre-existing tendencies of violence, warfare, and social control, such as the case with the Yanomami (Rivallain 1998: 81).

While tribal societies may be more "in balance" with nature than civilized societies, and there may be a much less degree of stratification, it is imperative to understand that in most cases, there is a sharp degree of gender inequality associated with male dominated subsistence and ownership and a degree of enslavement of plants and animals in the form of domestication.

Ultimately, when those who wish to idealize non-industrial societies attempt to use primitive cultures as paradigmatic of anarchistic equality and ecological harmony, the all encompassing concept of tribalism should be used in a sense limited to those tribal societies that actually represent "true" ecological and egalitarian tendencies. The point of this piece is not to destroy the notion that primitive peoples are egalitarian and in balance with nature, rather it is to demonstrate that of all modes of non-industrial society, tribalism happens to be one of those in which domination generally still exists in many ways while on smaller scales. It is our project to juxtapose industrial to non-industrial societies, a far more accurate representation of human history, egalitarianism, and non-domination of nature exists in *band level societies*. It was exactly this level of organization that humans existed in for 99% of our time on this planet. In terms of subsistence, band level societies forage wild foods (gathering/hunting) and hence do not create anthropogenic and by nature ecologically destructive environments. In terms of egalitarianism, modern foraging societies represent arguably complete equality, in terms of gender, politics, economics and status. Property and ownership do not exist in band societies. Further, demographically, bands tend to be from 25-100 people organized in a flexible manner where individuals can leave at their whim should conflict arise. In terms of time, as stated above, band level societies have been the only form of organization since our dawn until about 12,000 years ago, with many still alive today though being threatened with extinction with encroaching industrial civilization.

While it may appear a simple matter of semantics, or of esoteric academic inconsequence, the use of the words "tribe" and "tribal" to denote primitive human society is problematic. While admittedly the popularization of an idealizing notion of non-civilized human society is imperative, and while the mystification of tribes thus is important to that end, there are many definitional elements and associated phenomena of tribal societies that should be understood before that particular form of socio-political and demographic distinction is used as a paradigmatic ideal for non-civilized human existence.

© CultureCred, Benaxiom, Kacey, Women and Men Cultural constructs of Gender, 1998 New Jersey, Primitice Hall

There doesn't seem to be a place for strong, militant females in this world. Of course, the historical (and, notably, still dominant) view of women is that of submissive creatures who cannot think or act for themselves. In more recent social movements, women tend to have been relegated to the menial grunt work and behind-the-scenes activities while men provide the talking heads for the media (corporate and independent).

and fight on the so-called front lines of critiqued and said before. However, very little is said about the militant, active, unabashedly assertive female.

She meets much criticism, not only from closed-minded men, but also from women who believe she is "male-identified." The idea that she is the way she is merely because she identifies more with the "masculine" than the "feminine" is absurd. Rights to identify with and exhibit such traits as aggressiveness and militancy (commonly associated with masculinity) have been handed to men on a silver platter by both sexists and "feminists" alike, and, consequently, both men and women who tend toward these traits are often condemned by those so-called "feminists."

Too often, anarchist groups and collectives are dominated by the archetypal anarchist:

the aggressive, white male. While

women are usually involved on

some level, men play the

prominent roles. "Feminists"

harshly critique these

groups for not allowing

a woman to have her

voice, to play a larger

role. It is often the

case that some, if not

many, of these men

are sensitive to what

a woman has to say,

but the woman must

take her opportunity to

be heard and to act. Men

can try day and night to get

a woman to do more, to say

more, but unless she does try and

risks being ignored or marginalized,

how can men be blamed for the woman's failure

to act? Men should be attentive to a woman's opinions

and contributions, but it is not their responsibility (nor

should it be) to coax things out of her; this is

patronizing, at best. It is her choice whether or

not to act on what she thinks.

Radical women, especially anarchist women, should

be proud of their assertiveness. They should exercise

and expand it daily. It is inherently passive—a typical

trait allowed to women by sexists—to not speak or act

until encouraged by a man. Hence, it is ludicrous to say

that men should do so to avoid being sexist. Men should listen to women and give them as much consideration as any other person, but they should not be semi-caretakers, constantly prompting the poor, marginalized woman for input. Women should take, not wait to be given to.

Some recent "feminist" critiques of anarchism have condemned militancy as being sexist and non-inclusive to women. It was claimed that the on-the-streets, aggressive behavior of black bloc members—such as property destruction and confronting the pigs—is sexist because it excludes women. This idea is actually the sexist one. Instead of condemning black bloc men and ignoring black bloc women, both women and men who want to fight the front lines should be welcome and encouraged to do so, while those (male and female) who do not feel comfortable taking such risks can engage in a variety of other activities.

Anarchists should be able and willing to protect themselves as well as others in their community. Anarchist women should at least learn the basics of self-defense in order to protect themselves.

Regardless of gender, all anarchists in a community should be prepared to physically protect each other. Another flaw-ridden "feminist" idea is that men should always be at the ready to protect women, but women protecting men is conveniently forgotten. It is a dis-credit to women to intimate that they cannot assist in physical protection of themselves or others.

In the current barrage of "feminist" opinions, most focus tends to be placed on men and why they are "bad," while the true issue falls by the wayside: anarchists should work within their communities to find ways to accommodate, appreciate, and work with all types of personalities in women. Some so-called "feminists" do no favor to their gender by denouncing other women. Come the revolution, women will be (as women have historically) physically fighting against oppression.

- Laina Tanglewood

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ITS YOUR LIFE

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Native American Activist Smashes San Jose City Hall Statue of Christopher Columbus by Revered Mass Murderer

San Jose, Ca. Wielding a sledgehammer, justice activist James Cosner smashed a life-size statue of Christopher Columbus in front of dozens of witnesses at City Hall in San Jose, California on Thursday, March 8th. As the seven-types of marble chips flew from the blows, Cosner shouted "Genocide!" "This man rode our backs!" "This man murdered us!"

Most Americans do not know the murderous history of Christopher Columbus. Examining primary historical sources by Bartolome de las Casas, the biographer of Columbus son, Columbus made four voyages to the New World. He encountered the Arawaks, who occupied Haiti. An early census of the Arawak was 1.1 million, not counting children. According to a conservative estimate over 3 million Arawak lived on Haiti in pre-Columbian times. Columbus kidnapped, enslaved, and murdered the Arawak people. He ruled with severe discipline ordering the cutting off of ears or nose as punishment for minor crimes.

When the Arawaks fought back, Columbus used the excuse to wage war. On March 24th, 1495 Columbus set out to conquer the Arawaks. With 20 hunting dogs, horses, and guns Columbus set upon the Arawaks, tearing them up with dogs and mowing them down with volleys of bullets, and running them over with horses. Reporting back to Queen Isabel of Spain, Columbus boasted "In the name of the holy trinity, we can send from here all the slaves that Brazil will hold." The Spaniards hunted Indians for sport and murdered them for dog food.

Seeking gold, he enslaved the remaining Arawaks to work the mines. Those who refused had their hands cut off. Conditions for the Arawak became so intolerable that as many as 100 at a time would commit suicide. Women were known to kill their newborn babies, rather than have them raised in such hideous circumstances. Columbus would reward his officers with women to rape. Girls 10 to 12 were especially desired for rape.

When Columbus son took over in 1505, he continued the slaughter. Only some 12,000 remained by 1516. By 1555 not a single Arawak remained. Haiti remains one of the primary instances of genocide in human history to be followed by more instances of genocide in

Puerto Rico and Cuba. The presence of the statue prominently placed in City Hall in San Jose has been reviled by native Americans as a sick reminder of the ruthless slaughter and conquest of indigenous people in the New World.

Having smuggled the sledgehammer into City Hall, Cosner struck the marble statue breaking off the arm, both legs, and cracking pits into the face. He cracked off the top of the scroll held by Columbus, so that the torso only remained standing by the flowing waves of the marble cape, which was still connected to the pedestal.

One passerby, Jaime Nava approached Cosner and tried to talk him into stopping. As Nava tried to calm Cosner, plainclothes officer Chris Gallos, Mayor Ron Gonzales' bodyguard, arrived and tried to persuade Cosner to stop. But it was only when three uniformed officers came through the front door with their guns drawn that Cosner ceased.

Nava used his body to shield Cosner, who had backed against a wall. Officers then handcuffed Cosner, who told them: "I'm not fighting. I'm very calm. I'm very calm." San Jose Mayor Ron Gonzalez vowed to restore the statue, which will then be moved in front of the new City Hall when it opens downtown.

Cosner, a native American who has been active in protests against the injustice committed against the homeless in Santa Cruz under the Sleeping Ban, in the struggle to free Mumia Abu Jamal, and against the bombing in Yugoslavia. In 1996, he was one of six people who locked down at City Hall to protest the anti-homeless Sleeping Ban in Santa Cruz. In 1999 he was arrested in Rep. Sam Farr's office to protest the civilian bombing of Yugoslavia.



Farr's office to protest the civilian bombing of Yugoslavia. He was arrested at another protest on May 22nd in front of the McPherson Center where a Democratic Party fundraiser was held, supporting ex-President Clinton's "Bomb Belgrade" campaign. He, along with Steve Argue, became one of the Santa Cruz 5, arrested for resisting a police disruption of a legitimate political protest. Later in 1999, he attended the protests in Seattle against the WTO. Cosner remains in the Santa Clara County jail, booked on suspicion of vandalism, making terrorist threats and destruction of a civic monument. His bail, originally set at \$4,000 has been raised to \$50,000.

ECUADOR:



THE STRUGGLE
AGAINST
STRUCTURAL
ADJUSTMENT

According to Ecuadorian trade unions, churches, indigenous activists, students, women's organizations, environmental groups and other social action organizations, these adjustments have led to increased economic hardship for the Ecuadorian people. In June, tens of thousands of Ecuadorians participated in a general strike. Wilson Alvez, president of the Workers United Front said: "We're going to take to the streets to reject the economic package, reject the miserable increases in salaries and the hikes in fuel and electricity costs." In Quito, riot police met protesters who tried to march on the government palace during the strike with tear gas.

Protests against rising fuel prices have resulted in the January 30th detention of CONAIE leader Antonio Vargas. (Vargas was soon released.) On February 1st, Ecuadorian women's, environmental, human rights and labor organizations occupied the Consejo Nacional de Modernizacion (National Office of Modernization) in Quito in solidarity with indigenous demonstrators who have blocked roads and taken control of television and radio facilities around the nation. On February 3rd Ecuador, under orders from Washington DC, declared an official State of Emergency. It is now illegal for more than 3 people to meet & converse together for any reason, & the army is fanning out across the country & arresting every single indigenous leader, elder & voice & "disappearing them" for "security reasons" without any need for due process. Tensions escalated afterward as several were killed and many injured in continued confrontations throughout the country. The police & army surrounded many indigenous protesters and began sporadically firing thousands of rounds of bullets & tear gas for days, killing well over 30 & over 600 wounded. We must fight what is being done to the right of self-determination of Indigenous Nations in Ecuador, and the blood that is being poured into the soil of Ecuador from the bodies of dead Indian men, women, children & elders...

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ECUADOR: THE STRUGGLE AGAINST STRUCTURAL ADJUSTMENT

Indigenous Activists Confront Ecuadorian Government

In Ecuador, a confrontation between the government of President Gustavo Noboa and indigenous groups in the South American nation has escalated into the nation's most powerful protests since January 2000, when a popular uprising inspired by the Council of Indigenous Nations of Ecuador (CONAIE) forced then-president Jamil Mahaud to relinquish power. As you may recall, in January, 2000, they marched on Quito in columns that swelled to well over one-and-a-half-MILLION Indigenous people, to protest the privatization of the fresh water supply of their country, & the turning over of control of Ecuador's economy to the Federal Reserve Bank of the USofA, conditions demanded by the IMF & the World Bank for a loan to Ecuador.

After a few days, the Vice-President, Gustavo Noboa, was named President & made promises (signed accords 17 July, 2000) to the Indians that the fresh water of Ecuador would never be sold to the US & Italian-based multi-national corporations that had "bought" it, small farmers would be forgiven their debts to the Gov't & fuel prices would be frozen for 2 years...

So the Indigenous people went back to their villages & farms. The army was given a huge pay-rise (US "aid"). With the Indigenous in uniform bought off, all promises & signed accords were immediately forgotten. Now water for the sheep & small plots of maize in that desert climate costs 35-cents (USD) per gallon, when the average Indian farmer/shepherd makes LESS than \$500 (USD) per year. And the sucre, the currency of Ecuador that constituted all of whatever meagre funds & savings the Indians held, is now worthless paper, replaced by the US dollar which none but the ruling families of Ladinós can afford, as dictated by the US Federal Reserve Bank & the IMF. Last week's directions from the US govt also resulted in the declaration that the labour unions in mines & oil fields (all 100% USA-owned) were now illegal, & the price of gasoline was raised by 200% (while exports of Ecuador's huge oil reserves to the USA shot up from 65% of national production to 100%). As an added blow, bus fares were boosted by 75%. (That's devastating because 99% of the Indian farmers bring their produce to regional markets by bus... Their soil is so poor that they can carry their yields in a basket).

"Coincidentally", the USA has also completed construction of their new naval base at Manta & is building ten (10) more military bases in Ecuador (3 along the border with Colombia & 7 'elsewhere') under the usual PR cover of "fighting the war on drugs" (ie, to crush the "subversive" Indians) - Can't let the po' folk (esp with skin-tones other than white) mess up the spread of "US democracy" by insisting they exist & have rights now, can we?

Ecuador has experienced great unrest over the last year, as Noboa's government and the International Monetary Fund, preparing the country for a US \$304 million loan that could lead to almost US \$2 billion in additional funding, have imposed economic "adjustments," including the dollarisation of the Ecuadorian economy, wage restraint, the removal of subsidies and widespread privatization. The need for that loan was created when one single New York City-based investment dealer named Marc Helie, a partner in the Wall Street firm of Grumery Advisors, who refused to agree to a one month extension of the pay-out on the Ecuadorian bonds that his firm held. He still openly brags that he is "the man who brought Ecuador to its knees, single-handed". In the single news report describing his "triumph" (The Globe&Mail - Report on Business 19 Jan 2000 pp b1-b8), Helie's firm is described as, "...specializing in making money from economies on the brink of disaster."

The Penan of Sarawak

The Penan are one of the few remaining nomadic peoples of the rain forest. They live in a place of indescribable beauty, a diverse forest intersected by rivers and the world's most extensive network of caves and underground passages.

The world of the Penan is threatened. Their homeland in the Malaysian state of Sarawak is undergoing one of the highest rates of logging on earth. The destruction of the forest is forever altering the lives of the Penan and the other indigenous peoples of Borneo. Some Penan are also threatened by a massive dam project. The proposed Bakun dam will flood 70,000 hectares of land, displacing indigenous peoples and wildlife and destroying even more rain forest.

Borneo and Sarawak

Borneo straddles the equator and is the third-largest island on earth. Its territory is shared by three Southeast Asian countries. The Indonesian province of Kalimantan comprises the southern two-thirds of the island. Sarawak lies in the northwest, and northeast of it is Sabah, another Malaysian state. The tiny oil-rich sultanate of Brunei is also located on the island's north coast.

Borneo is home to several dozen distinct ethnic groups, almost all of whom are settled and farm rice. Only a few Penan maintain a nomadic existence. These last nomads live in Sarawak.

The Forests of the Penan

Eighty percent of Borneo is covered in tropical rain forest, one of the oldest and richest ecosystems on earth.

The biodiversity of tropical forests is astounding. An acre or two of temperate woodland usually contains no more than a dozen tree species. In the tropics, the same area may support as many as 300. A scientific study once found twenty-three thousand forms of life in a single square mile of tropical rain forest. Another study found more kinds of ants in one tropical tree stump than had been reported for all of Great Britain. The number of insect species in tropical rain forests has been estimated to exceed thirty million.

Many of the life forms on Borneo are unique to the island. About one third of its plant species are found nowhere else on earth. Thirty of its birds are endemic, as are thirty-nine of its terrestrial mammals. Borneo is home to scattered populations of rare and endangered animals such as the Sumatran rhino and the orangutan. One entomologist working in Borneo identified some 600 species of butterflies and caterpillars in a single day. Another reported over a thousand species of cicadas.

A Gentle Egalitarianism

Traditional Penan society is nomadic and survives by hunting and gathering. Only a handful of such societies remain on earth. The nomadic hunting-gathering lifestyle represents the original human condition, and was the way our own ancestors lived for millions of years.

Until a few decades ago, thousands of Penan wandered through the forests of Borneo's interior. Today, only a small number of them continue to practice this ancient lifestyle. Yet while most Penan now have permanent homes by the riversides, they continue to make long journeys into the forest to collect food, medicine, and other jungle products. The physical and spiritual well-being of all Penan, whether nomadic or settled, depends on the survival of the forest.

The Penan, like other nomadic hunter-gatherers, enjoy an egalitarian society. There are no social classes or hierarchies. There is no wealth or poverty, and all food is shared. Each band has a headman who acts as a spokesperson but wields no power. Although certain tasks are reserved for men and others for women, there is no obvious sexual inequality, and neither sex exercises coercion over the other. Both men and women are gentle and soft-spoken. Outsiders who observe them are invariably struck by the complete absence of violence among the Penan.

The Blowpipe and the Tree of Life

The nomadic Penan practice neither agriculture nor animal husbandry. Although they keep pets, there is a strict taboo against eating any domesticated animal. Thus all of their dietary protein comes from hunting and fishing.

The Penan hunt and eat a wide variety of forest animals, including birds, squirrels, monkeys, leopards, and barking deer. But the most prized game animal is the bearded pig. Sometimes weighing more than a hundred kilos, one of these animals can supply enough meat to feed a nomadic group for several days.

The traditional hunting weapon of the Penan is the blowpipe. A marvel of indigenous technology, the blowpipe, or *keduput*, is lighter and more accurate than a shotgun, is manufactured from forest materials, and uses ammunition that is readily replaced. The darts kill silently, allowing a hunter in certain instances to drop several animals or, alternatively, to take a second shot should the first miss.

The darts are dipped in a poison called *tayum*, prepared from the latex of a certain tree. Unlike curare, a muscle relaxant from the Amazon which kills by causing suffocation, *tayum* interferes with the functioning of the heart, causing lethal arrhythmias. While small creatures such as birds and squirrels die almost instantly from the effect of the poison, large animals like pig may live for many minutes before finally succumbing. During this time the hunter quietly tracks the dying animal.

Animals are abundant in most of the world's tropical forests, but sources of carbohydrate are generally hard to find. The forest peoples of the Amazon achieve balanced diets by keeping gardens, a practice that anchors them to one place. But many parts of Southeast Asia are blessed with a remarkable wild tree, a resource that provides the basis for a nomadic existence.

The sapo palm is a fast growing tree whose pulpy trunk is loaded with starch. The most common species has multiple trunks. The Penan harvest the largest of these, carefully preserving the smaller shoots for future harvests. Once felled, each trunk is cut into sections and rolled down the hillside to a source of water. There it is split and the soft pulp is pounded and frayed with a wooden mallet. The fibrous pulp is placed on a finely woven rattan mat which rests on a raised frame. It is kneaded with the feet as water is poured over it, and the starch filters through the rattan and settles as thick white paste on the surface of a lower mat. The wet starch is later dried over a fire to produce the actual *sapo* flour.

While only males go hunting, men, women, and children all help in the production of *sapo*. Sapo making is one of the world's most efficient ways of making a living. A family can process enough *sapo* in one day to feed itself for a week. If leisure time is a measure of affluence, the nomadic Penan are among the richest people on earth.

Freedom is the

greatest threat

to progress

No Goods

I suspect God of being a leftist intellectual.

Once, flipping through a book on child psychology, I came across a chapter about adolescent rebellion. It suggested that in the first phase of a child's youthful rebellion against her parents, she may attempt to distinguish herself from them by accusing them of not living up to their own values. For example, if they taught her that kindness and consideration are important, she will accuse them of not being compassionate enough. In that case the child has not yet defined herself or her own values; she still accepts the values and ideas that her parents passed on to her, and she is only able to assert her identity inside of that framework. It is only later, when she questions the very beliefs and moral standards she was presented to her as gospel, that she can become a free-standing individual.

Far too many of us so-called radicals and revolutionaries show no signs of going beyond that first stage of rebellion. We criticize the actions of those in the mainstream and the effects of their society upon people and animals, we attack the ignorance and cruelty of their system, but we rarely stop to question the nature of what we all accept as "morality." Could it be that this "morality," by which we think we can judge their actions, is itself something that should be criticized? When we claim that the exploitation of animals is "morally wrong," what does that mean? Are we perhaps just accepting their values and turning these values against them, rather than creating moral standards of our own?

Maybe right now you're saying to yourself "what do you mean, create moral standards of our own? Something is either morally right or it isn't—morality isn't something you can make up, it's not a matter of mere opinion." Right there, you're accepting one of the most basic tenets of the society that raised you: that right and wrong are not individual variations, but fundamental laws of the world. This idea, a holdover from a deceased Christianity, is at the center of our civilization. If you are going to question the establishment, you should question it first!

But if there's no good or evil, if nothing has any intrinsic moral value, how do we know what to do?

Make your own good and evil. If there is no moral law standing over us, that means we're free—free to do whatever we want, free to be whatever we want, free to pursue our desires without feeling any guilt or shame about them. Figure out what it is you want in your life, and go for it; create whatever values are right for you, and live by them. It won't be easy, by any means; desires pull in different directions, they come and go without warning, so keeping up with them and choosing among them is a difficult task—of course obeying instructions is easier, less complicated. But if we just live our lives as we have been instructed, to the chances are very slim that we will get what we want out of life; each of us is different and has different needs, so how could one set of "moral truths" work for each of us? If we take responsibility for ourselves and each carve our own table of values, then we will have a fighting chance of attaining some measure of happiness. The old moral laws are left over from days when we lived in fearful submission to a nonexistent God, anyway; with their departure, we can rid ourselves of all the cowardice, submission, and superstition that has characterized our past.

Some misunderstand the claim that we should pursue our own desires to be mere hedonism. But it is not the fleeting, insubstantial desires of the typical libertine that we are speaking about here. It is the strongest, deepest, most lasting desires and inclinations of the individual; it is her most fundamental loves and hates that should shape her values. And the fact that there is no God to demand that we love one another or act virtuously does not mean that we should not do these things for our own sake, if we find them rewarding—which almost all of us do. But let us do what we do for our own sake, not out of obedience!

Everything that glorifies "God" and the afterworld slanders humanity and the real world.



The Nihilist's Dictionary

FUTURE PRIMITIVE AND OTHER ESSAYS



JOHN ZERZAN

3 Culture

Cul-ture n. commonly rendered as the sum of the customs, ideas, arts, patterns, etc. of a given society. Civilization is often given as a synonym, reminding us that cultivation—as in domestication—is right in there, too. The Situationists, in 1960, had it that "culture can be defined as the ensemble of means through which society thinks of itself and shows itself to itself." Getting warmer, Barthes remarked that it is "a machine to showing you desire. To desire, always to desire but never to understand."

Culture was more respected once, seemingly, something to "live up to." Now, instead of concern for how we fail culture, the emphasis is on how culture has failed us. Definitely something at work that thwarts us, does not satisfy and this makes itself more evident as we face globally and within us the death of nature. Culture, as the opposite of nature, grows discordant, sour, fades as we strangle in the thinner and thinner air of symbolic activity. High culture or low, palace or hovel, it's the same prison-house of consciousness: the symbolic as the repressive.

It is inseparable from the birth and continuation of alienation, surviving, as ever, as compensation, a trade of the real for its objectification. Culture embodies the split between wholeness and the parts of the whole turning into domination. Time, language, number, art—cultural impositions that have come to dominate us with lives of their own. Magazines and journals now teem with articles lamenting the spread of cultural illiteracy and historical amnesia, two conditions that underlie a basic dis-ease in society. In our postmodern epoch the faces of fashion range from blank to sullen, as hard drug use, suicide, and emotional disability rates continue to soar. About a year ago I got a ride from Berkeley to Oregon with a U.C. senior and somewhere along the drive I asked her, after talking about the '60s, among other things, to describe her own generation. She spoke of her co-students in terms of loveless sex, increasing heroin use, and "a sense of despair masked by consumerism."

Meanwhile, massive denial continues. In a recent collection of essays on culture, D.J. Enright offers the sage counsel that "the more commonly personal misery and discontent are aired, the more firmly these ill tighten their grip on us." Since anxiety first sought deliverance via cultural form and expression, in the symbolic approach to authenticity, our condition has probably not been this transparently bankrupt. Robert Harbison's *Deliberate Regression* is another work displaying complete ignorance regarding the fundamental emptiness of culture: "the story of how enthusiasm for the primitive and the belief that salvation lies in unlearning came to be a force in almost every field of thought is exceedingly strange."

Certainly the ruins are there for everyone to see. From exhausted art in the form of the recycled mish-mash of post-modernism, to the poststructuralist technocrats like Lyotard, who finds in data banks "the Encyclopedia of tomorrow...nature" for postmodern man, "including such utterly impotent forms of 'opposition' as 'interpolitics' and 'schizopolitics,'" there is little but the obvious symptoms of a general fragmentation and despair. Peter Sloterdijk (*Critique of Critical Reason*) points out that cynicism is the cardinal, pervasive outlook, for now the best that negation has to offer.

But the myth of culture will manage to survive as long as our immiseration fails to force us to confront it, and so cynicism will remain as long as we allow culture to remain in lieu of unmediated life.

Culture is an inversion of life.



POSTMODERNISM: CAVEAT EMPTOR

by John Zerzan



When I hear the word "postmodernism," I reach for my revolver. No, wait... I guess it was Goebbels who said that. Actually, the term brings St. Augustine to mind. He said, about the idea of time, "When no one asks, I know what time is. But if I am asked, then I realize that I do not know." Although postmodernism is not as profound a cultural force as time, it is becoming nearly as universal.

One might suppose that a logical place to ask after postmodernism would be academe. And I have inquired there, with disappointing results. I've queried various professors, especially literary and cultural specialists, and have not turned up a single basic definition. Which is in itself very postmodern!

Let me take a shot at explaining the term. By the way, the title of my essay, "The Catastrophe of Postmodernism" (in *Future Primitive*, 1994), makes it clear where my sympathies lie.

Postmodernism is the cultural condition of modern, developed society. In fact, a culture is postmodern to the degree that it is "advanced." There may be exceptions to this rule of thumb, but the two most high-tech societies—the U.S. and Japan—are also the most postmodern.

PN is the pervasive cultural ethos of modern life. More than that, it is the condition of total acculturation, when all that is left of life on earth is human culture. Further yet, postmodernism marks the point at which the stock of culture has been all used up.

Where does that leave us? But I'm getting ahead of myself. Postmodernism does have some basic traits, however much its adherents try to squirm out of anything so passé as the rational definition of qualities. Before it became the reigning miasma of contemporary life, postmodernism began as a theoretical development. In terms of philosophy, its name is post-structuralism, a largely French concoction.

In the 1970s François Lyotard wrote that poststructuralism or postmodernism is fundamentally "antipathy to meta-narratives." He meant that it's a refusal of totality, of overview, of the very idea that we can have a grasp of the whole. This key tenet was a reaction against marxism, which had held sway for so long among the French intelligentsia. But totality is not necessarily marxist, and to reject the possibility of understanding the whole is a debilitating move. Lyotard believed that totality is totalitarian, fueled by anti-marxism, he and others made the time-honored error of throwing the baby out with the bathwater. His method reached its logical conclusion later when he equated theory with terror.

In this age of deepening crisis, what could be more important and urgent than trying to understand why things are going south, across the board?

Another fundamental quality of postmodernism, which it shares more specifically with the school of literary criticism known as deconstruction, is indeterminacy. Related to anti-totality, indeterminacy is the notion that, at bottom, all phenomena are too complex, too much in flux, to be conceived or described with any finality. A favorite variation of this theme is to practice anti-binarity, by rejecting the use of oppositional terminology. Thus postmodernists refuse such pairings as "nature vs. culture." In exchange, they sometimes substitute ideas that sound suspiciously like the dreaded totality, as when they tell us that nature no longer exists, because everything is culture now.

The individual, society, and the natural world are being corroded by massive estrangement, by dangerous and artificial destructive tendencies. What kind of moral and intellectual bankruptcy washes its hands of this crisis? What kind of cowardice or denial enables them to refuse the possibility of seeing things as they are, declaring all to be too elusive and indeterminate and subtle to understand or to confront? How much worse do things have to get before even they must acknowledge the reality that everyone—including them—is on a death march? The avoidance of binary opposites as a matter of principle is just one specific in the general postmodern refusal to resist or oppose domination. Another way to sidestep the enveloping crisis.

These "thinkers" are also against the idea of origins. "We are in culture. We have always been in culture. We will always be in culture. So we can't see outside of culture, and thus nature vs. culture is a false notion. There can be no going back to origins, to find the starting points where human life shifted in its relation to the planet. We are trapped in a fog, with no way to see through it or figure out how it got this way." Even history, for postmodernists, is a fairly arbitrary fiction, one version is about as good as any other.

Postmodernism trains its attention on surface. "We can't get beneath it, it's just an illusion to think we could." And the emphasis is on the fragmentary, on new currents, on diversity. But where is this vaunted heterogeneity? As Frederic Jameson memorably said, "We live in the most standardized society that has ever existed."

Since truth and meaning are silly, out-of-date concepts in postmodern circles, cynicism simply takes over. Postmodernism is accommodation. Like pragmatism, its close cousin, it grants value and status to what prevails. An increasingly technified, instrumental present defines everything, and the only thinkable human option is to be hip to every latest tiny shift in capitalistic and technological fashion. To close one's eyes to everything else, everything that matters. The postmodern is the perfect accessory to consumer nothingness. As Dick Hebdige aptly judged, "The postmodern is the modern without the hopes and dreams that made modernity bearable."

Advertising itself as pluralistic, tolerant, and non-dogmatic, in practice postmodernism is a superficial, fast-forward, deliberately confused, fractured, media-obsessed, illiterate, fatalistic, uncritical position of cowardice. It questions nothing important, and is the perfect expression of a world order that is stupid, blind, and dying; and that wants to take everyone along for a final ride.

For the past thirty years, news of what little confrontation and resistance existed has been ignored and suppressed. This desert of non-dissent has imperceptibly transmuted into a crippled and crippling postmodern dead zone. Now a radical movement is gathering strength. Postmodernism, its opposite, must become an embarrassing memory.

No

Masters



Do you want to be in school?
Do you think you have a choice?

What would keep you in school if
you didn't want to be there?

Laws?
Dreams of college?
Fear of a lifetime of fast food work?

This society is addicted to school. We're addicted to doing things we hate because we think we have to get used to it. We're addicted to a high school-college-career model of success.

BUT WHAT IF WE TOLD YOU THAT
YOU HAVE OTHER OPTIONS?



How to Break the Chain of Events Time travel and other banalities!

Down with the abstract, long live the ephemeral.

The world of real life, of the raw urgency of the moment, waits for us beneath history, its mysteries passed down through generations in the currency of experiences so intense they seem to transcend time itself. These experiences can be suppressed, discouraged and denied by the clocks that tick at us from every side, but as long as we



You can't buy happiness. Steal it.

Yes, I've had my moments—but I would have liked for my life to have been nothing but moments, one after another...

have hearts in our chests, we will find our ways to them again and again. History is haunted by its own karma; the moment of revolution, of real poetry, brings all its unsettled debts back into play, to be discharged forever so life can really begin. What we need now are instants so overwhelming, so irresistible, that the entire control system of regulated time melts beneath their scorching radiance. We adventurers should track these instants through this world as hunters track the most prized of prey.

We want to *live*, to be *here, now*. A desire that goes beyond the present, past, future, atemporal, an instant that hangs in infinity like a single musical note, like our stories and scars that remain regardless of our second thoughts. Today I feel and exist, forever. Against the clocks. Amen.

1. Make politics relevant to our everyday experience of life again. The farther away the object of our political concern, the less it will mean to us, the less real and pressing it will seem to us, and the more wearisome politics will be.
2. All political activity must be joyous and exciting in itself. You cannot escape from dreariness with more dreariness.
3. To accomplish those first two steps, entirely new political approaches and methods must be created. The old ones are outdated, outmoded. Perhaps they were NEVER any good, and that's why our world is the way it is now.
4. Enjoy yourselves! There is never any excuse for being bored... or boring!



PRISONERS of WAR

Anarchist

Robert Thompson #12112716, SRCL, 777 Stanton Street, Ontario, OR 97914. Rob threw a rock at a cop in self-defense at the 1999 Eugene J16 Reclaim the Streets and received a severe seven year sentence as part of a mandatory minimum sentence.

Chris Plummer, #677345, Route 2, Box 4400, Gatesville, TX 76737. Serving fifteen years for the destruction of fascist propaganda.

All Khalid Abdullah #148130, Thumb Correctional Facility, 3225 John Conley Drive, Lapeer, MI 48446. Serving 10 to 20 years for the charge of "Assault with intent to Rob while Armed" for his involvement in trying to shut down a major drug dealer.

James "Rio" Johnson, #8932263, SRCL, 777 Stanton Street, Ontario, OR 97914

Harold Thompson, #63992, Northwest Correctional Complex, Route 1, Box 660, Tiptonville, TN 38079. Sentenced to life plus 50 years for a 1979 robbery of a jeweler, killing a police informant who had murdered his partner and a shooting incident in Ohio. He was later given an extra 32 years for a failed escape attempt.

Oliver Lucio #39860, POB 861, Trenton, NJ 08625. Black liberation activist and anarchist. Jailed in 1973 for expropriation, paroled in 1980 but re-arrested in 1982 for an armed attack on a drug dealer. Sentenced to 20-40 years. Held in the Thomson Management Control Unit, where political prisoners are isolated by the authorities in an attempt to stop the spread of radical ideas.

Shaka N'Zinga aka Arthur Wiggins #196012, POB 534 (MHC-X), Jessup, MD 20794.

Mark Barnaby WA 2897, HMP Wakefield, 5 Love Lane, Wakefield, WRF 940, UK

Attacked when out with his family by a gang of drunken students, he has been fitted up for attacking them. Mark has been part of the anarchist movement for years. He is refusing to admit guilt therefore parole is being refused.

Thomas Meyer-Falk, JVA Bruchsal, Zelle 3117, Schonbornstr. 32, 76646, Bruchsal, Germany

Nikolai Maslitskiy aka Daphne Vaganon, Orono, 10689, Athens, Greece. Serving 15 years for bombing the Greek Ministry of Industry in solidarity with the residents of Strymonikos Bay who were opposed to the attempts by TVX-Gold to build a factory there.

Silvano Pellissaro, Com. Mastrolento, Via Fereninoli no. 2, Sarnopano, 10080 Todi, Italy. Serving 6 years 8 months for allegedly sabotaging a rail line construction site in the Northern Italian Alps. He can read Spanish, French and Italian but not English.

Anti Imperialist

Thomas Manning, 10372-016, Box 4000, Springfield, MO 65801

Richard Williams, 10377-016, 3901 Klein Blvd., Lompoc, CA 93436

Ray Lee Lawrence, 10376-016, Box PMB, Atlanta, GA 30315

Larry Giddings #10917-086, PO Box 1000, Lewisburg, PA 17837

Anti-authoritarian prisoner jailed in 1973 for attempted expropriation, paroled in 1978 then re-arrested in 1979 while attempting to liberate a comrade from prison. Doing multiple sentences of life in prison and 75 years with no known parole opportunities.

Bill Dunne #10916-086, Box 1000, Marion, IL 62959 Anti-authoritarian sentenced to 90 years for the attempted liberation of a prisoner in 1979. Bill was recently transferred back to the infamous Marion Control Unit in Marion.

Marilyn Buck, 00482-285, Unit B, 5701 8th Street, Camp Parks, Dublin, CA 94568

Linde Evans 19973-054 Unit A, 5701 8th Street, Camp Parks, Dublin, CA 94568

Antifascist

Pavel Koupa -43,1977, Venise Vezha, Straz Pod Ralskem, 47127

Recently jailed and charged with murder. Pavel was attacked by 5 fascist athletes. He defended himself and consequently one fascist died. If found guilty he could face life in prison. Send support to: Benefit Support - Ivana Vranova, Bohonicka 19, 60000 Brno

Tomasz Wilkoszewski -Zaklad Kary, Ul. Chlapci 1, 03-016 Warsaw

Sentenced to 15 years for the death of a fascist, killed during a confrontation

Ecological Resistance

Jeremiah Rush Bowen, #108016, DCC, 1140 East 10 Road, Delta, CO 81416.

Serving two years for the arson of a townhouse in Boulder, Colorado in the summer of 2000

Jeffrey Luers #1306729, 101 W. 5th Street Eugene, 97401, aka Free. Awaiting trial (May 30th) on eleven charges relating to two arson in Eugene, Oregon.

Craig Marshall, PO Box 50263, Eugene, OR 97405, aka Chiller. Serving a five and a half year sentence for conspiracy to commit arson and possession of unlawful devices.

Ted Kaczynski (04475-046), US Pen - Admin Max Facility, PO Box 8300, Florence Colorado 81226.

FREELANCE SHOPLIFTER?

The Arrow, Portland's notorious "free-lance" activist, was arrested again last week. This time, he wasn't sitting on a ledge protesting timber cuts or wrapping his body with cellophane in objection to genetically modified foods. On March 13, Arrow was arrested for shoplifting.

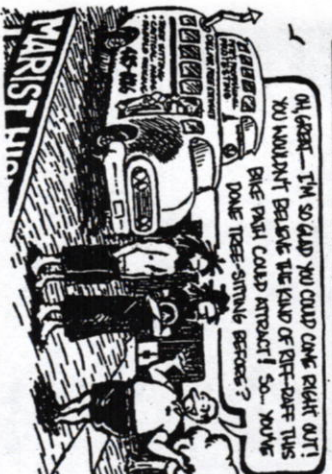
According to the police report, Arrow "claimed to be at Nature's to pick up donations (unsellable foods)." The report states that Arrow walked out of the store without paying for several items. At the time, Arrow explained that he was going outside to get his money. But when he was apprehended, security found \$359 in cash in his backpack.

Arrow told the *Mercury* a much different story. After first denying that he was arrested, Arrow finally admitted he was caught stealing, blaming the security for mistaking his "donation" pick-up for shoplifting. Though Nature's declined to comment, Arrow claims Nature's is "working something out," and he won't be punished. According to police record, however, Arrow has a court date April 5th at 9 am at SE Community Court.

TREY ARROW

"It's good to see that this little weasel's political career has been ruined by getting caught shoplifting from the same store he gave local anarchists shit for stealing from." - Rolph Nader

Are these people for real?



Warning: ambitious careerists may now be disguised as "progressives." Don't be taken in by the politicians and their filthy demagoguery.

Vegan America 2068:
We Can Make a Difference
From The Desk of CAA's Executive Director

Moreover, activism helps farmed animals too. Matt Ball, Jack Norris, and Anne Green — the dedicated and effective activists of Vegan Outreach — help show us how a vegan America is possible in their "Tips for Spreading Veganism" booklet. Like Vegan Outreach, Compassionate Action for Animals currently has around 2,000 supporters. If each of those 2,000 supporters helped one person become vegan every five years, and each of the new vegans, in turn, helped one other person discover veganism every five years, America's entire population would be vegan in the year 2068.

This scenario dramatically shows how our actions can make a difference for farmed animals. As more people become vegan, the availability of vegan foods will expand in restaurants and grocery stores, making a vegan lifestyle more convenient and more accessible to people who otherwise wouldn't consider it.

Yes, the year 2068 is a long way away. But no moral struggle is easily won. It took generations of activists to help abolish human slavery, grant women the right to vote, and extend civil rights to minorities (a struggle that is still in progress for many minorities). We may not see a vegan America, but by helping other people discover veganism, we build a solid foundation which will allow the next generation to realize that goal. Once again, your actions do make a difference.

Never, never, never, believe that your efforts to help farmed animals are meaningless. For hundreds — possibly thousands — of animals, your actions means the difference between life and death.

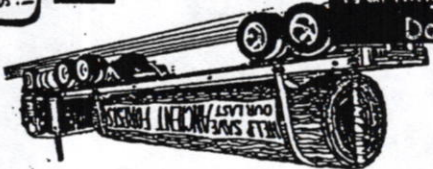
Please join us in our nonviolent struggle to free animals from the violence of factory farms and slaughterhouses. Explore veganism. Volunteer with CAA. Distribute literature. Display a bumper sticker. Wear a button. Any action you take to reduce your consumption of animal products and educate others about factory farming and veganism helps.

We can, we will, and we must transform our society's treatment of farmed animals.

Yours truly for the animals,

Freeman Wicklund

Executive Director



Anarchists Claim Responsibility for Seattle Earthquake

March 2, 2001

After three nights of continuous violence by the Seattle police department during Seattle's Mardi Gras celebrations, something had to be done. A black and green clad circle of anarchist witches calling themselves "Green Fire" decided to strike back. "It's been like this ever since the WTO. Any time people get together, the police break out the riot gear," said an anonymous Green Fire member.

An earthquake was suggested and quickly spread upon and then the impromptu consensus debate began. First it was the ethics of magic and non-violence. The view that "we are just the manifestation of the 3-fold law" prevailed over those predicting dire returns on the magic. The 3-fold law states that anyone who performs a negative action gets it back 3-fold.

Then the question became what and how big. Suggestions that "we blow Mt. Rainier while we're at it" were rejected as too violent, as we were calls to level Paul Allen's new \$500,000,000 stadium. In the end, the anarchists decided to stick with tradition and break all the windows in Seattle.

"To help raise energy", our anonymous source continued, "we centered the earthquake in the Nisqually area where the Weyerhaeuser Corporation is building a golf course on ancient burial ground sacred to the Nisqually tribe. These First Nations spirits are powerful."

"The quake had to be big enough to look good, but deep enough so that people didn't get hurt", our source added. "And, of course, the 'message' people had to have their fun. Indeed, fearful that the anti-corporate message would be lost in all the window breaking, the 'message' witches directed parts of the quake specifically at corporate targets. TV viewers around the world have seen the damage done to the Starbucks' world headquarters.

Boeing, leader of the military-industrial complex, was shaken and denied all electricity. In what is hoped to be divinitory karma, Boeing, without any power left to it, was forced to cease all operations and go home.

Finally, Microsoft's Bill Gates was also a target. The earthquake was timed to go off just as Mr. Gates approached a podium to give a speech. When the quake started, he was reportedly jumped and knocked over by his own security people "trying to protect him". The symbolism here is mixed.

The institutions of government were not spared by the anarchists. Washington Governor Gary Locke, whose budget proposal cuts funding for low income services, is now experiencing life as a homeless person himself. The governor's mansion has been closed for safety reasons in the wake of the quake.

In what was perhaps its most symbolic act, the earthquake cracked open the Capitol Dome in Olympia, allowing light to shine into that den of backroom deals and late night "superstitious sessions".

Seattle Mayor Paul Schell reacted swiftly to the earthquake. In consultation with governor Locke, he has declared a state of emergency. A 50 square block area of downtown Seattle has been declared a "No Earthquake Zone" and police have orders to use tear gas, pepper spray, and rubber bullets on any earthquake trying to enter the area. The earthquake's closure of the King County Court House, however, promises to hinder any attempts of enforcement.

"Seattle has always been a open city, but we will no longer tolerate rogue natural elements coming to our town just to cause trouble", the mayor was quoted as saying. "Gale can really kick major corporate butt when she puts her mind to it" was the response from one Green Fire organizer who is hoping for another "thicker" action at the upcoming FTAA meeting this April in Quebec.



SEISMIC LIBERATION FRONT (SLF)

Hey Seattle, just when you thought those dreaded anarchists were out of your hair and you could go back to your latte sippin', brunch eatin', kenny g listin', SUV drivin' corporate life; the earth fights back and strikes another blow against capitalism and shakes you out of your pathetic existence!

The Myths of Anarchy in the Northwest



EUGENE'S URBAN MYTHS



Animal Liberation

Charlotte Lewis, GN4092, HMP Holloway, Puddhurst Rd, London, N7 0NU, UK. Serving six months for sending hate mail to Huntingdon Life Science employees.

Mel Broughton DJ8216, HMP The Mount, Molyneux Avenue, Bovingdon, Hemel Hempstead, HP3 0NZ, UK. Serving 4 years for conspiracy to cause explosions.

Barry Horne VC2141, HMP Belmarsh, Western Way, Thamesmead, London SE28 0EB, UK. Serving 18 years for various anti-vivisection anons and attempted anons.

Mark Kuladem, Blegdamfejens Paengel, Blegdamsvej 6, 2200 Copenhagen N, Denmark. Dutch ALF activist serving 10 months for releasing 8,000 mink from a fur farm in Denmark.

Robert Molenaar, Blegdamfejens Paengel, Blegdamsvej 6, 2200 Copenhagen N, Denmark. Dutch ALF activist serving 10 months for releasing 8,000 mink from a fur farm in Denmark.

Geert Wegemans, Begijnestraat 42 2000 Antwerp, Belgium. Charged with various arson against the meat industry and McDonald's restaurants.

Indigenous

Eric Wildcat Hall, #BL-5355, Unit IIA 10745 Route 18, Albion, PA 16475-0002. Serving 35-75 years for helping ship arms to Central American resistors

Leonard Peltier #89637-132, PO Box 1000, Leavenworth, KS 66048. An American Indian Movement (AIM) activist, serving two life sentences, having been framed for the murder of two FBI agents.

Robert Wilson #640289, Pack Unit 1, 2400 Wallace Pack Rd, Navasota, TX 77869. In 1978 Robert (a.k.a. Standing Deer) exposed a government plot to assassinate Leonard Peltier and was life in prison.

Lenny Chavez, PO Box 28703, Oakland CA 94694. An AIM activist who defended himself & his family from an armed racist. Lenny disarmed his attacker by stabbing him with a penknife and was jailed for attempted murder.

MOVE

Debbie Simms Africa (0063007), Janet Holloway Africa (0063008), Janine Phillips Africa (0063009) SCI Cambridge Springs, 451 Pullerton Ave, Cambridge Springs, PA 16403-1238

Michael Davis Africa (AM4973), Charles Simms Africa (AM4975), SCI Grateford, PO Box 244, Grateford, PA 19426-0244,

Edward Goodman Africa (AM4974) SCI Camp Hill, PA 17011-0200

William Phillips Africa (AM4984), Delbert Orr Africa (AM4985) SCI Dallas Drawer K, Dallas, PA 18612.

Contacts

North American Earth Liberation Prisoners Support Network, POB 11331, Eugene, OR 97440. naelpsn@yahoo.com; www.spiritoffreedom.org.uk

Produces the bi-monthly zine, *Spirit of Freedom*.

Anarchist Prisoners Legal Aid Network (APLAN); 818 SW 3rd Avenue, PMB #354, Portland, OR 97204; aplan@tao.ca

ONE DAY WE WILL ALL BE FREE



Spirit of Freedom April/May 2001

Subtitled "the newsletter of the Earth Liberation Prisoners Support Network," this zine focuses on prisoners imprisoned for Earth and animal liberation. This issue has sections on the new "Hate Crime" legislation in the Northwest, active grand juries, poetry by prisoners, FBI harassment, and individuals facing jail time because of ELF actions in Indiana and New York. Free to prisoners/two stamps for anyone else from NAEL PSN, POB 11331, Eugene, OR 97440.



PRISON RIOTS IN BRAZIL

Earlier this year, 29 different prisons across the state of Sao Paulo in Brazil erupted in a mass rebellion against the inhumane treatment of inmates. No less than 25000 prisoners took part to protest about overcrowding, insular conditions and the widespread torture that happens on a daily basis. The riots started in the infamous Carandiru jail, the largest in Latin America, where in 1992 cops opened fire on inmates killing 111 - making this the worst case of human rights abuse since Brazil became a 'democracy' in 1985. The Casa de Detencao, one part of the huge Carandiru complex was meant to house 3200; it now houses 7200. The rebellion was brutally put down after wards by thousands of riot cops, but, SCHNEWS asks, how long till it all kicks off again?

The Indomitable Gaul!

The daring and audacious publicity-hungry bank robber and kidnapper Jacques Mesrine has to be one of the all-time greatest prison escapees. In the 60s and 70s he became a folk hero in his native France, known as 'the Robin Hood of the Paris streets' for his daredevil raids and for the inability of the entire French police force to catch or hold on to him. He kidnapped and robbed the rich and powerful and even gave away some of the wealth he stole to the homeless.

Mesrine was good looking and charming, with a string of glamorous girlfriends. He was always gentlemanly, courteous and kind, even to those he was robbing or kidnapping. He liked high living, good food and wine, the best restaurants and the best clothes—often robbing banks dressed in the latest fashions. He enjoyed risk and danger but combined this with a passion for meticulous planning and military precision. He was a master of disguise, often wearing two or three wigs on top of one another for swift changes of appearance. Mesrine was constantly protesting over prison conditions and exploiting his notoriety to highlight the issue. And he put this personal hatred of incarceration into practice by escaping from prison in both France and Canada no less than four times, including both the highest security prisons in France and Canada.

On the 17th August 1969, Mesrine and his girlfriend Jeanne Schneider both escaped from Parc prison in Quebec, Canada. They were inside for attempting to kidnap Canadian grocery and textile millionaire Georges Deslauriers after he sacked them both as domestic servants.

Mesrine knew he had to escape from this little local prison before he was transferred to a bigger one. He ripped the handle off an aluminium mug and sharpened it by rubbing it against the cement wall of his cell. Using this as a weapon he captured a prison warden, stealing his keys and locking him in the cell. Jeanne had done the same thing with the warden of the women's wing, and stopping only to raid the kitchens and fill a bag with food, they fled into the woods surrounding the prison.

He was quickly recaptured by the Canadian authorities and sentenced to a total of eleven years in the 'escape-proof' maximum security wing of the Saint Vincent de Paul prison in Laval, outside Montreal. The prison was brand new and supposed to be the most secure prison in the country. But on the 21st August 1972, Mesrine led five others in an escape.

The plan was outrageously simple. While having their morning exercise in the prison yard, they used a pair of pliers stolen from the metal workshop to



cut through the three fences surrounding the exercise yard, crawling along the ground between each of the fences. The escapees then stopped two motorbikes on the nearest highway, commandeering their cars and then later dumping them.

However, feeling that it was unfair that he should be free while others remained incarcerated, Mesrine decided to return to the prison and free the remaining 56 prisoners in the maximum security wing. He immediately started robbing banks to raise the money he would need for the escape plan and a mere two weeks after he had escaped he returned to break out the others.

Along with some friends, he had rented several flats in Montreal under false names, stocking them with enough food for several men to be able to hide there. He had also got enough guns for three to be one weapon between every two escapees. At 2.30 in the afternoon on the 3rd September, Mesrine and his friend Jean-Paul Mercier drove up to the prison armed with sawn-off shotguns. They planned to throw pairs of wire-cutting shears and the guns over two wire fences into the exercise yard. They also had another two getaway cars with drivers parked at intervals up the road.

The escape attempt never worked out. As they drove up to the prison they discovered that since their escape two weeks earlier security had been tightened and there were now cops and armed prison guards everywhere. After a shoot-out with the cops and prison guards Mesrine and Mercier had to make a swift getaway and abandon their break-out plan.

Back in France in 1973, living on the run, Mesrine was aware that eventually he would be caught, so he arranged his escape from prison in advance. He knew when he was captured he would be tried first at the Palais de Justice in Compiegne, on the outskirts of Paris. So he explored the building and drove around the surrounding area, drawing a map. He arranged an escape plan with his friends, showing them where to park the getaway car and demonstrating the quickest route out of town. He also took them into the Palais de Justice and showed them where guns could be hidden.

On the 8th March 1973 Mesrine was eventually caught by the French police. As he was being driven to prison in an armoured van, he turned to one of the cops escorting him and said: 'What do you bet me I'll be out in three months?' The cop smiled; he knew Mesrine was being taken to the highest security jail in France—the La Santé in Paris, from which no one had ever escaped.

On the 6th June, Mesrine was taken for trial at the Palais de Justice in Compiegne. All day he had been complaining of dysentery and demanding to go to the lavatory at regular intervals. While being transferred from one vehicle to another, he saw his accomplice who threw his cigarette to the ground: the agreed signal that everything was ready to go ahead as planned. At the court house he again demanded to go to the toilet. When there was no



Don't beg for the right to live — take it.

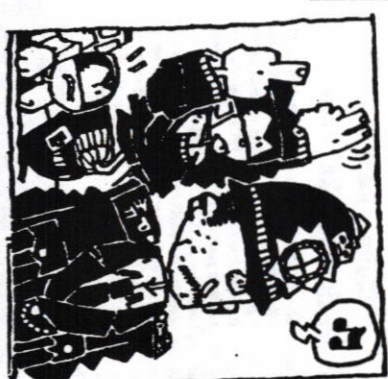
Quebec City

down the 150-foot cliffs or leap twenty-five feet down to a neighbouring ramp to avoid being clubbed and tear-gassed. There were many arrests being reported by this time, with most people being grabbed in the 'green' areas or even by roving police 'snatch squads' while walking (or in a couple of cases, riding their bikes) along city streets! A street medical clinic set up by protesters had been attacked with gas, and the CMAQ (independent media) building had been surrounded and fired on with rubber bullets, with one person being wounded in the leg.

In the end, more than 450 people would be arrested and detained for periods of up to several days. At the prison, people were reporting being held handcuffed on the buses for many hours without access to water or toilet facilities, public strip searches being done, and a 'decontamination' process that consisted of being forcibly hosed down with cold water. There had been many injuries from gas canisters being fired horizontally into the crowd and from rubber bullets, including at least one man who wound up in critical condition. I personally assisted one man whose arm had been broken by a gas canister fired at point-blank range, and a friend of mine was struck in the neck by another canister, which then exploded in his face. (Incredibly, he was only slightly injured). The numbers present that weekend were absolutely phenomenal, with an estimated 10 to 20,000 people participating in the various direct actions around the perimeter for two days, and up to 60,000 more taking part in the Saturday afternoon march.

On the other side was a security force of at least 6,000 cops from the RCMP, Surete du Quebec and the Montreal Police, among others. (The few Quebec City cops present were largely irrelevant). At an estimated total cost of \$100 million, this was the largest police operation in the history of this country! By then, the mainstream media, politicians and even the more mainstream of 'protesters' were making many sanctimonious statements about the supposedly 'violent' tactics being employed by people around the perimeter. As usual, the authors of these statements failed to mention the inherent violence behind the erecting of a fence around these thirty-four 'leaders' with the express purpose of keeping all others out, or of the thousands of storm-troopers who were enforcing it. They failed to mention the violence of a system that continues to practice widespread repression and genocide of indigenous communities throughout the Americas, or allows for the rampant poverty and homelessness that has taken root even in the most wealthy of member nations. Far from being 'violent', the resistance at the perimeter was a powerful and unifying experience that will likely lead to the radicalization of many of the participants. Many people acquired important organizational skills over the weeks leading up to these actions. A tremendous amount of momentum was generated by these two days in Quebec City. It is now vital that participants carry this momentum forth into the work they do within their own communities. The consequences of globalization will be felt right in our own backyards as well as in neighbouring countries - and it is in our own backyards that the most important organizing work must now be done.

Genevieve Baque April 26, 2001



Anti-Fascist Action in Prague

Prague - February 4th, 100 riot helmets and 20 plain cloth policemen brutally dispersed antifascist demonstration in Prague, injuring at least two and arresting more than 15 people, using truncheons and dogs.

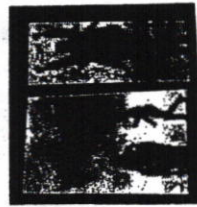
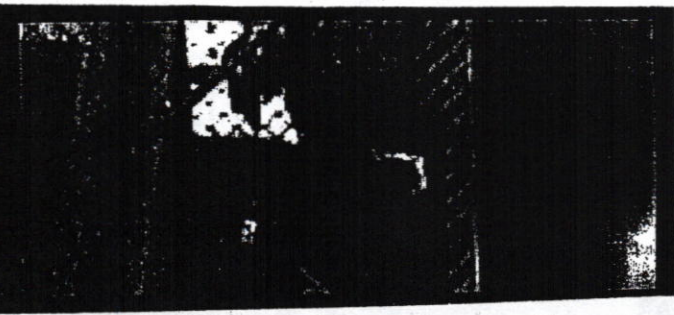
This action was targeting a complex of fascist 'Patriotic Republican Party', which is a suspected stealth takeover by neo-fascist groups 'National Alliance' and 'National Resistance'. Some 80 antifascists gathered on Kabaniska square in Prague to protest against this event, marking dangerous process of unifying and strengthening of the Czech fascist movement. Rally was organized by Czech Alfa (Antifascist Action) and also FSA-JWA members actively participated with stream banners like 'It begins with patriotism, it ends with holocaust', 'No right to exist for fascist organisations'.

Police units attacked immediately as fully came closer to the conference building. Police action was so swift and aggressive that even to orders to 'peacefully disperse' were given. Antifascists fought back with more police reinforcements arrived, causing tactical retreat.

Police then chased antifascists in the whole city quarter Vsovice and commanding officer gave explicit order 'arrest as many as possible'.

At least one activist had his head injured and is currently in the hospital, two others were badly beaten during arrest. Majority of arrested are women activists. At least three shall be probably falsely accused of 'assault on Police officer'.





much warmer day than Friday had been, with hardly any wind, and it was also suspected that the cops had switched to a stronger form of gas). The air in a large section of downtown Quebec City was rapidly becoming unbearable as the fumes failed to dissipate. Many peoples' homes were undoubtedly becoming contaminated. I ran into some friends from New York at this point, and we sat down together in a tiny park to rest. Hundreds and hundreds of people were roving back and forth along the narrow streets. The support from the community itself had been amazing, with local residents offering activists food and water, use of their washrooms or a place to rest. Music blasted from numerous stereos (Pink Floyd's 'The Wall' being an especially popular choice that weekend!) and many of the locals would end up joining the actions. The rumors circulating by this time were incredible - that the summit was on the verge of being shut down due to contamination of the hotels from their own damned gas; and that the army had been called in to bolster the cops. None of these wild stories were ever substantiated. I roved around some of the back streets with my friends for the next little while. We discovered that a third water cannon had been brought in and was directing a continuous stream northward from the fence along a narrow laneway, undoubtedly flooding basements in many of the neighboring houses. We found ourselves in a little caged-in cul-de-sac - to my paranoid senses, this seemed like a bad place to be! A couple of gas canisters landing in our midst quickly confirmed this. Retreated to the north and found ourselves in a fairly large group of people headed roughly north-east through the streets. Suddenly someone shouted a warning, and a solid block of several dozen cops emerged from one of the larger streets, moving in at a rapid jog! Everyone fled, making their way down two steep flights of stairs set into the side of a cliff. As darkness fell, we found ourselves under a soaring highway turnpike near the base of the steep bluff, which would prove to be the scene of the most surreal and riveting spectacle I had ever seen. This was like the gathering of forces before some kind of strange medieval battle! At least 3,000 people had congregated here, and many of them were beating out a ringing tattoo on anything they could find - drums, buckets, tin cans, even the highway guardrails! We all watched in amazement as a person scaled the towering cliff, starting a small avalanche and almost falling before other people along the top pulled him to safety, to our resounding cheers. Hundreds more people were dancing wildly to the intoxicating din. Bonfires blazed. A large field kitchen had been set up, with the hardworking folks from Food Not Bombs providing meals for thousands of weary activists. High above, the top of the cliff would occasionally fade from view behind a noxious veil of gas, with the occasional spray shot streaking down into our midst like a small meteorite. Lines of cops and groups of demonstrators roved back and forth on the highway ramps overhead. I was to spend several hours down there, until about nine-thirty or so. A group of us tried the stairs at one point, only to discover a crowd of cops awaiting us at the top. We retreated back into the pit. By then I was pretty much done-in, what with breathing tear gas for two solid days, and all the running around. (I won't hide the fact that I'm a middle-aged man with a belly). Someone pointed out a safe retreat route and where to catch the city bus that would take me back to Lavale. Stories of police brutality were emerging thick and fast by this time. We heard of a large group of people who had been cornered on the turnpike being forced to scramble

paper in the toilets for the use of defendants he was allowed to use the lawyers' lavatories. Which of course was where the gun was hidden behind a cistern. Stuffing the gun under his belt, he returned to the trial. As he went up before the bench to answer the charges made against him, he sprang forwards and grabbed the judge, holding him at gunpoint and then using him as a human shield to manoeuvre his way out of the court. He then ran through a hail of gunfire for the get-away car that was waiting and sped off along minor roads by his pre-arranged get-away route. Twenty miles away they stole a new car and dumped the old one, making for a pre-arranged hide-out where Mesrine cracked open a bottle of champagne to celebrate: he had kept his promise and escaped within three months.

On the 28th September the police had him again; an accomplice arrested during a bank robbery had grassed him up to reduce his own sentence. Although his re-capture was a disaster for Mesrine, he typically made the best of a bad job by negotiating with the cops sent to arrest him and using the time this bought to burn all his papers, arrange his arsenal of guns and ammunition neatly on the bed, wash, dress, shave and tidy his flat, so that when he finally flung open the door, immaculately dressed and puffing on a big cigar, he was able to welcome his arch-enemy Commissaire Broussard with a glass of champagne, offering him his congratulations on having "won this round".

Mesrine knew he was either facing the guillotine or life in prison. He was sent back to La Santé where he tried unsuccessfully to get himself sent to court quickly in order to escape from the courthouse. Instead he ended up awaiting trial in jail for the whole of 1974 and 1975.

From inside La Santé in Paris, Mesrine was secretly communicating with his old accomplice Jean-Paul Mercier, back in the Saint Vincent de Paul prison near Montreal, figuring out plans for him to escape jail, rob banks, get a load of money, come to France and spring Mesrine from jail. Mercier and 4 others escaped again from Saint Vincent de Paul on 22nd October 1974 but Mercier was killed in a shoot-out with the police while robbing a bank in Montreal a mere eight days after the escape.

While awaiting trial in jail, as well as frequently writing to the press protesting over prison conditions and giving an extensive interview to Paris Match, Mesrine also wrote a wildly exaggerated autobiography called *L'Instinct de Mort* (*The Killing Instinct*) in which he boasted of large numbers of murders he had never committed. The book was smuggled out of prison and published three months before his case finally came to trial in May 1977. After a typically show-stopping and totally unrepentant performance in court he was eventually sentenced to what under the circumstances must be regarded as a very lenient 20 year stretch.

In the letters he wrote to friends from prison Mesrine talked openly of escaping. So the prison authorities at La Santé, already the highest security prison in France, built a special new maximum security wing to put him in. And then on 3rd May 1978, the governor of the prison received a call on his direct line, tipping him off that Mesrine was going to try and escape in two days' time on the 5th of May. No one took it very

seriously. And indeed Mesrine did not escape on the 5th: it was raining on the 5th of May so the escape was postponed until the 8th...

After intensive study of the architecture and functioning of the prison and meticulous planning, Mesrine perfected his escape from La Santé. At 10.00am on the 8th May, Mesrine and two other prisoners escaped by using a secret cache of weapons that had been smuggled into the prison for them by a corrupt prison warden. They held up their guards, stealing their uniforms and locking them in the cells. Then they accosted a group of workmen fixing new bars on the windows of the cells and ordered them to move their ladder to the outside wall of the prison. Using a rope and grappling iron that had also been smuggled in for them, the escapees climbed over the wall and let themselves down the other side, stopping a passing car to make their getaway. By 10.25am Mesrine and his accomplice François Besse had become the first two men ever to escape from La Santé.

A mere eight days after the escape Mesrine and Besse got back to work, robbing a Paris gunsmiths for weaponry in broad daylight. As usual Mesrine had refused to run away and had simply stayed in Paris. Ten days later the pair robbed a casino.

Mesrine planned a series of revenge kidnappings: first he kidnapped a bank employee who had given evidence against him at his trial and forced him to open the bank vaults for him; then, in a one man campaign against maximum security prisons, he attempted to kidnap the judge who had sentenced him to 20 years, demanding that M. Petit would only be released if all top security wings in French prisons were closed. He said that unless they were closed he would begin to assassinate magistrates. The kidnapping of the judge went wrong but Mesrine managed to escape by running downstairs straight past the cops coming to get him and shouting "Quick! Mesrine's up there!" as he sped past them. As they all raced in the other direction he made good his escape. The one cop who did recognise him he disarmed and handcuffed to a drainpipe. This lonely plod was only discovered later by his colleagues when they had unsurprisingly failed to find Mesrine upstairs.

After another kidnapping of a wealthy banker and industrialist, Mesrine began planning a series of even more high profile kidnappings of major political and media figures. It was while he was engaged in this task that the police he had outsmarted for so long finally caught up with him. This time they weren't going to have him escaping again. On 2nd November 1979, as he was waiting at some traffic lights, his car was ambushed and surrounded by armed police. Mesrine was shot over 20 times in an execution-style killing. He had become an embarrassment to the French government at the highest level—French President Giscard d'Estaing had told the responsible minister only days earlier, "we really have to finish Mesrine off." *

Source: *Mesrine—The Life and Death of a Supercrook* by Carey Schofield (Penguin, 1980)

And Now... Jacques Mesrine the video! 90 min colour video in French. For a copy send £7.50 including postage (cheques payable to 'Chronos Publications') to: BM Chronos, London WC1N 3XX, UK.

The freedom of others extends mine infinitely.



Riots Follow Shooting by Cincinnati Police

CINCINNATI (April 11) ... roving youths looted stores, torched buildings and attacked motorists for a second evening, forcing (some) residents to lock themselves indoors while clergy members and politicians appealed for calm. The rioting was sparked by the police shooting of an unarmed black man, who was killed while fleeing a white police officer. Timothy Thomas, 19, wanted on 14 misdemeanor warrants, was the fourth black man shot dead by police since November.

Police Spc. Scott Johnson advised peaceful protesters not to go into the streets Tuesday night for their own safety. Vandals have left a trail of broken windows and torched shops. Earlier Tuesday, police clad in helmets and shields set up protective rings around City Hall and police headquarters and fired bean bags and rubber bullets at about 50 demonstrators who roamed downtown streets throwing rocks, cans and bottles. Police on horseback, accompanied by shotgun-armed foot patrols, arrested at least 20 people for rioting and disorderly conduct.

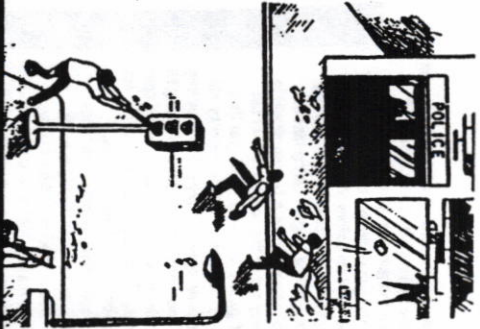
Violence and vandalism continued overnight into Wednesday. Fire department paramedics took about 25 people to hospitals and treated about 40 others on the streets, said police Lt. Ray Ruberg. The injured included people hit by police with rubber bullets. James Johnson, 33, a Ford Motor Co. assembly worker, said he tried to help a bleeding neighbor who'd been hit in the head by a police-fired beanbag. He said police ordered him to get away from the woman, whom he identified as Juanita Jackson, 42, a resident of his apartment building. Jackson was later treated in back as police cordoned off the area.

Police Chief Thomas Streicher Jr. on Monday offered condolences to Thomas' family. Police union president Keith Fargman said the officer, Steve Roach, thought Thomas had a gun and feared. Roach is on paid administrative leave, which is standard procedure after police shootings. The FBI is investigating whether police violated federal civil rights law in the shooting, an emergency room, a hospital official said.

The City Council canceled its Wednesday meeting, saying the unrest posed safety concerns. Mayor Charles Luken appealed for calm discussion and an end to the violence during a news conference.

"If we can't do that, then I'm not optimistic that the future will be that much better than the past," Luken said. Rev. Damon Lynch III, pastor of New Prospect Baptist Church, also urged peace. "There has to be another voice out there saying we understand your pain and we are with you, but violence is not the answer," Lynch, leader of Cincinnati Black United Front, told a meeting of about 150 people. Churchgoers who'd planned a peaceful march to a nearby park were turned

By LISA CORNWELL, The Associated Press



"Cincinnati Fires"

By Mumia Abu-Jamal

"The government is only as lasting as your understanding of administration. The Army is nothing without people, the Air Force is grounded without your endorsement, the ships of the Navy could never have sailed if your leaders didn't have you sail em, and the brutal depravity of police would be nonexistent if you didn't wear the uniform."

John Africa, On the Move, (1975)

Black youthful rage explodes in Cincinnati, Ohio, and several nights of fire, rebellion and pain reminds us that the much-maligned and heralded '60s, were really not so very long ago.

For like the riots that rocked the nation in the 1960s, the precipitating event was an act of brutality and violence by police against black folks. Police violence against blacks has sparked rampages of rebellion from coast to coast, costing hundreds of millions of dollars in destroyed property, and hundreds of lost lives.

Over 30 years have passed, and in the intervening years we have seen the emergence of the black political class, and the entrenchment of the black poor in inner cities, projects, and ghettos more desolate, more isolated and more hopeless than the 1960s. We have seen the explosion of the Prison Industrial Complex, at rates that would've been unthinkable in the 1970s, with upwards of 2,000,000 men, women, and juveniles in American jails. The U.S., with only 5% of the world's population, has of the world's prison population!

And for black young men and women, the horror of prison has become a perverse rite of passage, marking one's transition from youth to adulthood.

So, while things have gotten better for some African-Americans since the 1960s, things have gotten demonstrably worse for millions of other, poorer blacks. Public schools, never quite outstanding in the first place, have gone into decline. City services have declined, industries have fled cities for the South and the suburbs, leaving cities with less employment, and with remaining jobs paying for less money, while costs have gone up.

Cincinnati, sparked by the police shootings of a black man, could have happened anywhere in America. The social ingredients are all there, in every major city in America.

In every major city is economic and social despair, mixed with a militaristic police force that targets black life and liberty. In every such city are black politicians who function in the role of keeping the restless natives in check, keep them suffering in silence.

Cincinnati represented the eruption of youth who see their position in grim, hopeless situations. Cincinnati is a harbinger of things to come. Cincinnati is the fire next time.

Mumia Abu-Jamal

FTAA in Quebec City

Diversity of Tactics?

There have been many different colors of blocs.

Green zone=legal protests.

Yellow Zone=nonviolent but might do Civil Disobedience.

Red Zone=confrontational tactics.

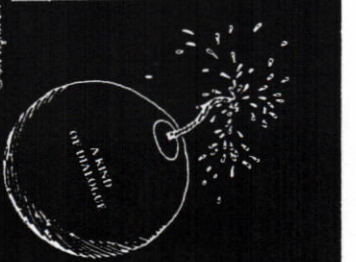
Poetry is in the streets.

In a society that has abolished every kind of adventure the only adventure that remains is to abolish the society.



ROCKS, BOTTLES, MOLOTOVS, HOCKEY PUCKS... WHAT FUN.

The most beautiful sculpture is a paving stone thrown at a cop's head.



"Civil disobedience is not our problem. Our problem is civil disobedience. Our problem is that numbers of people all over the world have adopted the dictates of the leaders of their government and have gone to war, and millions have been killed because of this obedience. . . . Our problem is that people are obedient all over the world in the face of poverty and starvation and stupidity, and war, and cruelty. That's our problem."

Reprinted from "Letters to Cuba" from "Letters to Cuba"

A Report from the Ruckus in Quebec City

[April 20] Demonstrators had begun to assemble on the streets of the Lavale campus by late morning of Friday, April 20. At this point confusion reigned supreme, apparently due to ongoing ideological conflicts among the various organizers over the tactics to be employed. I eventually found out that two groups were supposed to be departing (the first leaving at 12 noon to go to a relatively low-risk 'green' zone, with a second group leaving at one with the intent of actually approaching the perimeter fence.) As it turned out, the two groups ended up leaving only moments apart sometime after one pm. My friends and I joined the group of thousands of people that was planning to march along Rene Levesque Blvd. towards the 'yellow' zone at the security perimeter. The march was a long one (nearly seven miles) and for a while the energy seemed to be flagging, but as we drew nearer to our objective, the drumming, chants and shouts rose once more until the air was electric! Finally at a little past three, our destination came into view - twelve feet of chain-link fence, set into a cement base adding an additional three feet in height. Just beyond the fence were more steel barricades, and behind these - hundreds and hundreds of riot cops. Initially a few signs and banners were hung, and some rather innocuous objects - a small plastic beach-ball, a couple of rolls of duct tape, some plastic water bottles - sailed over the fence. The one young man scrambled up the barrier, clinging precariously to the very top as the people below began furiously shaking the fence to chants of 'Tear down the wall!' With the help of some young people armed with bolt cutters, and someone who used their body to force the mesh lower to the ground, within a few minutes the crowd had brought a huge section of the perimeter fence crashing down. After a brief hesitation hundreds of protesters poured through the shattered fence as a hail of debris was directed towards the police lines. The cops reacted rather timidly at first, firing only a few smoke bombs and concussion grenades towards the crowd. This was not to last, as a series of sharp bangs announced the first of hundreds of canisters of tear gas that would be fired at us over the course of that day. The thick clouds of noxious smoke forced the front lines into a choking, eye-watering retreat, but the determination of this huge crowd was a sight to behold! As some folks withdrew, hundreds more would rush to the front - over and over again! The cops eventually pushed us back to just outside the fence, then formed a solid line in front of it as people variously stood their ground, sang, danced and drummed or sat down in the street. We could see still more lines of cops moving into place in the spaces between the buildings on the south side of Rene Levesque. An occasional volley of tear gas canisters would send small groups of people scrambling madly out of the way. (Many of these ended up being scooped up and pitched right back at the cops). The base of the wall and the media vehicles parked nearby began to acquire a generous coating of graffiti in French, Spanish and English. At one point a large yellow school bus came barreling right through the middle of the crowd, led by a cop car with siren screaming. Just then, the revving of engines to the west announced the arrival of two huge white trucks with water cannons mounted on their roofs, which immediately began directing powerful jets of icy

THE REST OF THE NEWS by Lorenzo Komboa Ervin

BLACK PEOPLE HAVE A RIGHT TO REBEL !!

A massive anti-cop rebellion has broken out in Cincinnati over the police shootings of 15 Black men, ranging in ages of 12-44 years old, all unarmed. The latest case of Timothy Thomas, a 19-year old brother, allegedly wanted for misdemeanor traffic offenses, was gunned down last week by a crazed white cop. The Black community has risen up in a massive protest against this racist occupying army, poverty, and other forms of mistreatment. Now, we are being told by various White politicians and their paid Uncle Toms that even more massive police violence should be trained on us "to keep the peace", and "stop the violence". Not the cop violence and murder, which has gone on for years, but the current rebellion by our people against police forces. I have heard this garbage for years. Going back to the 1965 Watts rebellion, when Black folks rebelled after years of LAPD racist brutality, it was a line put forth by the white ruling class and its Negro spokespersons that we were "torching our own neighborhoods". Never mind that we didn't own a damn thing in the ghetto, that it was the cops themselves shooting and torching Black homes, and that this was a clearly a struggle with deep roots in historical oppression, the government's line was duly picked up by the negros, and passed off as "truth", along with "the police right to stop looters" and "we need peace". Not about justice, not about stopping police murders of our people, but that we must stop our resistance against our oppressors. That is their only concern, restoring "law and order." We are an oppressed people, who have the moral and political right to rebel. We are fighting oppression, and seeking freedom. We are opposing terrorism by military agents of the white government. We have been historically enslaved, and our youth are being imprisoned and killed in massive numbers, so we must fight back or become an extinct species. There are those who say that if we will only be "peaceful" those in power will listen to us. This has never happened, and truthfully none of the civil rights bills of the 1960's outlawing Southern segregation, and other concessions of that period, would have been passed if the white government was not afraid of Black people erupting in the streets. So street rebellion is effective. Neither I nor anyone else can say with complete accuracy, but I think we can soon expect to see other such rebellions in various American cities because similar contradictions exist, and even more murderous police forces guard the white rich of those places. For example, Detroit is a city which could go up at any time. It leads the USA in the number of fatal police shootings of civilians, most of whom are Black. It has a corrupt government, which allows violence by police, drug-peddling, robbery, and other offenses by officers. There are Detroit officers, like Eugene Brown, who have killed several persons, and yet never been punished. He is protected by the Mayor and the police union. Although worse in Detroit, police brutality goes on all over the country, along with political coverups to protect them. I hear white folks and middle class negroes say that if we arm ourselves and resist, "even more of us will be killed." I don't propose individual resistance, but rather community defense, and I believe then we will talk about funerals on both sides. Our task, as an oppressed people, is to work to overthrow white supremacy and capitalist rule. That is the true nature of this government, not a so-called "democracy" where we can expect fair treatment. This system is based on and maintained by our oppression. This is why I believe that the task of Black radicals is not to call for new federal legislation, an FBI investigation, or a citizen review board. We must educate our people about the truth of this system, and begin to build a mass resistance movement against racism and internal colonialism. This resistance should be by any means necessary, and we must have an armed self-defense policy. I have always rejected pacifism. We must seek to build dual power base, and begin to win over the masses of the people, build a militia to protect it, and push the police and white government out of the community entirely. We must begin to govern ourselves, and create a new zone of Black power. The activists have got to stop looking in from the outside and doing all our organizing on the comfortable college campuses or suburbs, and begin to organize in the impoverished neighborhoods where the action is taking place. As activists, we have got to stop waiting on crises like the Cincinnati rebellion, and begin to set up organizing projects to make sure they don't happen, and when they do we can effectively retaliate. Yes, we have a right to rebel in Cincinnati, Los Angeles, New York, Atlanta, and anywhere else we are oppressed. We are a class of poor and oppressed peoples who are fighting capitalism and racism all over the world. We are not alone, and when we fight we will find that the people of the world support our struggle.



water into the back of the crowd. Hundreds of people promptly swarmed around the two hulking vehicles, and within a couple of minutes they were forced into an undignified retreat, one of them sporting a busted windshield. This may have been a diversion, for then the cops began firing a concentrated barrage of gas, with volley after volley sailing up to two or three blocks to land in the middle of the throng. Many people fled, some of us taking refuge among a block of small apartment buildings on one side streets. I found myself running headlong down a steep hill, coming to an abrupt halt near the bottom as I plunged into a deep snowbank and went sprawling on my back. People began to regroup and moved west along a narrow street for several blocks before making their way back up to Rene Levesque as the gas dissipated. We discovered the cops had succeeded in forcing the bulk of the crowd back several blocks before forming a solid line across the middle of the street. By then it was nearly eight o'clock, and since the energy seemed to be diminishing I hooked up with a couple of friends and made my way back to our billet. A large screen TV set up at one end of the gym showed continuous live images of street battles that would continue well into the night - it seemed that Rene Levesque was not the only hot point around the security perimeter that night! There had only been a few arrests by that time, although a number of people had been injured by gas canisters or rubber bullets. News had spread that organizer Jaggi Singh had been literally kidnapped from the 'green zone' by three large men in hoodies, scarves and goggles who turned out to be undercover cops!

[April 21] Many people left early to participate in the huge labor-organized march that was assembling on the Plains of Abraham at noon. My friends and I drove down Rene Levesque towards the fence, stopping several blocks away. We made our way cautiously towards the perimeter, not knowing exactly what to expect. It turned out that a sizable crowd had already assembled near the barrier, and it continued to grow as we watched. The stink of gas already hung in the air. The next several hours were to unfold like some form of bizarre ritual. The crowd would slowly approach the fence. As people drew near, blasts of cold water from the two water cannons (now discreetly stationed behind the partially repaired fence) would cut a swath through the assembled people. The crowd would advance again. Rocks would get tossed at the cops. Gas would fly. A lone bagpiper in full regalia (including gas mask) would step close to the barrier, with several other men dancing a hompipe as he played. A burst of water and several rubber bullets soon sent these enterprising folks fleeing. The cops would advance, pushing the crowd back a couple of blocks west. Hundreds of people would then sit down in the street. The cops would retreat again. At about four in the afternoon the pigs launched their fiercest assault to date, firing dozens of rounds of gas all through the crowd. People were forced to retreat among the buildings of a small block of apartments (which was home primarily to seniors) and the narrow, hilly streets in the working-class St Jean-Baptiste neighborhood. Previously, the space among these apartments had proved to be a refuge of sorts, providing a small zone of safety where people could recuperate from the gas. This time, the pigs forced us between the buildings - then proceeded to fire gas in after us! People scrambled further north among the tall rowhouses, ducking into doorways and down alleys. I ran northeast, wiping out on a muddy hill and going all the way to the bottom on my butt, my eyes burning. (Saturday was a

Portland, Oregon Police On A Move

On March 30 in the early morning, police attacked a Portland, Oregon house party, escalating the targeting of so-called "anarchists," at the same time, perpetrating incidents in communities of color that many have seen as a continuation of the domination of those communities.

The party was filled with people dressed in black, "metal heads" and "crusty gutter punks." Some are active in anti-authoritarian actions. Two police cars showed up around one am, supposedly responding to a noise complaint. The police began pepper spraying people and using compliance holds on them. Within minutes, 43 squad cars and an empty public transportation bus were on the scene to cart away people. Dozens of people were detained, at least nine of them were taken to a detox center, where they were refused Breathalyzer tests when they tried to insist they were not drunk.

Three people, one of them local activist Chad Hapstie, were arrested and charged with Assault and Kidnaping, which is a mandatory minimum charge. The charge of Riot was later added. One of the people was released, but Chad and the other individual have been indicted on kidnapping and the other charges, and the state is continuing with prosecution. If convicted, they will have to serve out all of the seven year sentence.

The Portland community responded the next day to the attacks. Meetings with over 100 people have discussed how to stop the police harassment that has

been heightened. Money is needed for the three defendants for legal defense and general direct support work, such as canteen money. You can send support and write for more information to the March 30 Fund, 818 SW 3rd Ave PMB 354, Portland OR 97204. Make checks payable to G. Grantham. You can also get information from Portland Copwatch at (503) 236-3065 or copwatch@portlandcopwatch.org.

One of the defendants told a reporter he was beaten by police while handcuffed. When denied use of a bathroom, he urinated on his cell floor and was attacked shortly afterwards. Other party attendees have stated that one person was thrown to the ground and kneed when he urged people to get badge numbers and names of the police arresting them. People say that while police were pepper-spraying and using compliance holds on individuals at the show, they were also questioning people about their political beliefs, and taking photographs of their tattoos. Anyone refusing to be photographed was physically forced by officers. And at the arraignment, anyone who looked mildly "anarchist" was photographed by police.

One supporter was ticketed for jay walking as she left the arraignment. She was detained by two plain-clothes cops, one of whom had minutes before claimed to be off-duty. When the crowd approached them, they called for backup, bringing five more uniformed cops, including a Lieutenant. A crowd formed, including some Copwatch people, and the officers let her go.

It is not just politically active people or anarchists being targeted, it is anyone who fits into the police profile of what an "anarchist" is: punk, patches, white kid dreadlocks, etc., the same image they have been portraying since the WTO. Portland has a Joint Terrorism Task Force (JTTF), which allows police and FBI to share information and work basically as one unit. There are, in fact, 19 other cities around the country with similar task forces. These task forces are indicative of planning and responding to movements, rather than "terrorism." While it has not been proven that PJTTF agents were involved in the March 30 incident, there has been an escalation of police activity in the city since its inception. Last year police attacked a May Day parade, and they say they are preparing for this upcoming May Day. Local news media have been calling it "a season of unrest." This attack March 30 has been seen by some Portland activists as a pre-emptive strike by the police.

At the same time in Portland, incidents with police brutality within communities of color were escalating. On April 1st, a resident worker from Mexico was shot and killed by Portland cops at a psychiatric hospital. Jose Mejia Poot had been arrested on March 30 when he was 20 cents short for bus fare. Eyewitnesses state that Mejia, who experienced epileptic seizures, was beaten by five officers at the scene, arrested and taken to the downtown jail. One bystander told a reporter it "looked like Rodney King." Mejia was released from the jail after an hour, then taken to a local for-profit psychiatric hospital. There he was shot by a Portland cop in the head and chest after allegedly threatening staff with pencils, and later a metal bar. No Spanish-speaking staff or police were present at the time. Mejia's family, whose calls for a full investigation are backed by the Mexican consulate, state he spoke on Spanish and Mayan.

The activist and punk communities has to see this recent attack by police within the continuum of police violence, and organize with the communities of color who are under constant attack just for their very existence. Activists get attacked for what they say, but people of color are shot for who they are. While it is important to see the connection, punks and anarchists can not allow themselves to fall into the mindset of "we wear black, you ARE black, our oppression is the same," we can not allow ourselves to equate our oppression with the historic genocide against people of color, can not forget that they still, most of them white, have privilege in this society. Radicals can not allow themselves to be isolated from the communities who struggle daily. Without the support of communities of color, activists will be very easily picked off in COINTELPRO manner, locked up for long prison sentences and villainized by a system that makes dissent a crime, just as it makes melanin and poverty a crime. The very act of people of color demanding to be treated as humans, respected as people, and to be able to create their own cultures is seen in this country as an act of treason.

NO PIG ZONE

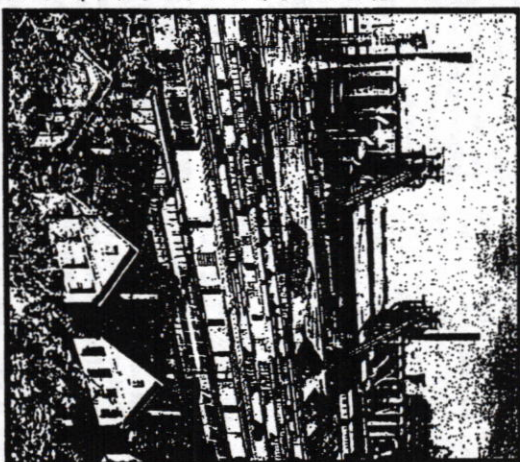
dysfunctional and abusive relationships, along with numerous vicarious modes of existence (e.g., television, movies, pornography, video games, etc).

Civilization was the genesis of systemic authoritarianism, compulsory servitude and social isolation, not capitalism per se. Within the context of this perspective, the various socialists, communists, and assorted anarcho-leftists (i.e., syndicalists, social ecologists, etc) who aim to abolish capitalism without attacking civilization as a whole are simply reformists. The societal complexity that is civilization is made possible by institutionalized coercion. The aforementioned political groups do not wish to end coercion, but to democratize it - that is, to extend popular participation to its implementation.

Aside from the sheer repulsiveness of encouraging people to aid in oppressive acts, it should be noted that direct democracy is a fiction within the context of mass society. In an association that expands to a scale beyond that at which a face-to-face relationship between its participants is possible, the delegation of responsibilities to representatives and specialists becomes necessary if the association's purpose is to be carried out. Even if consensus or majority vote determines who is elected to partake in decision-making or administrative responsibilities, the elected are never entirely within the control of the electorate when acting to fulfill their duties. A strict mandate on the decisions or behavior of delegates or specialists assumes constant supervision by the entire body of the group, which would defeat the purpose of a division of labor. The success of instant recall measures also relies upon the possibility of such monitoring. Additionally, elected delegates receive more time and resources to prepare and present their views and arguments than the average person, hence providing them with a greater advantage of being able to get their way by means of propagandistic manipulation and deception. Even if the group at large determines all policies and procedures (which is itself impossible when specialized knowledge is required), and delegates are only assigned the duties of enforcing them, they will still act on their own accord when they disagree with the rules and are confident that they can escape punishment for ignoring them. Democracy is necessarily representative, not direct, when practiced on a large scale - and representative democracy is precisely the mode of political governance practiced currently. The abolition of hierarchy demands the permanent detroning of rulers and bosses, elected or otherwise, and hence also demands that mass society be rejected.

Because mass organizations value production more than they do personal or community autonomy, they are necessarily imperialistic: in their scope, destroying or enslaving all life that lies in their path. However, production is not an incidental or optional value that mass society can dispense with while continuing to exist. If cities aren't self-sufficient in their own food production, they will seize the surrounding area for agricultural use, rendering it inhospitable to both non-human ecosystems and self-sufficient human communities. This area will expand in relation to any increase in population or specialization of labor that the city experiences. One could argue that industrial production could be maintained, while simultaneously being scaled down considerably, hence leaving ecosystems and non-industrial peoples some room to co-exist. Firstly, this proposal invites the question of why industrial civilization should be prioritized over other forms or life, allowing it and those who run it to dictate to non-participants exactly how much room they are entitled to. It is also questionable possible for a society to strike a high-tech opulence and ecological out disenfranchising large sections of the population or employing an elaborately engineering scheme.

The structural complexity and tension must be refused, along with ecological imperialism that it the globe. It is not possible for all planet's current inhabitants to gather, but it is possible for grow their own food in significantly pared to the size of the depleted and agro-businesses of today), as has by permaculture, organic garden-horticulture techniques. Manage-institutions of social control are the production and exchange of commodity based upon a division of essay when individuals and small control of their own livelihoods, and regimentation will only people once again begin taking care of their needs directly through an immediate relationship with the land. The living landscape will only be preserved and restored to its vibrant natural state once the tools of mass production are imperable. Anarchy and autonomy will only thrive once people learn how to survive independently of the cancer that is industrial civilization, and ultimately destroy it.



hierarchy of civilization the political and propagates across six billion of the those who can't to smaller spaces (compensated fields of the been demonstrated ing, and indigenous rial apparatuses and required to administer labor, but are not communities seize The role of hierarchy disappear when

Against Mass Society

Anarchy is a state of existence free of coercive authority. Within this state, one is at liberty to shape one's own life as one chooses, in the image of one's own individual needs, values, and desires. One may not however allow one's sphere of control to encompass the lives of others without their choosing. A non-authoritarian world hence entails freedom of association, not monarchy, oligarchy or democracy. Many who call themselves "anarchists", while claiming not to deny the importance of free association, strive for a more democratic society where corporate and state entities will be replaced with community controlled municipalities, worker-controlled industrial federations, and so forth. Those who wish to live freely on their own accord have reason to feel threatened by all large-scale organizations, for they are both imperialistic and hierarchical, even if intended to be or described as "democratic" (as if the subordination of the individual to the majority were desirable in the first place).

Humans are naturally sociable - few wish to live alone as hermits (although the freedom to live as such should not be denied). Yet humans are also selectively sociable - they do not get along with everyone, expect them to. Naturally, others they identify with support. Such has been the case throughout human history. Only in recent history have organizations composed of people formed because of their own 99% of human history, associations within extended cultures continue to do so. band or tribe are free to seek alone. This manner of association is small-scale self-sufficient hours a day engaged in they occasionally go hungry, and enjoy far more extensive in mass society. The indigenous prefer their traditional way of life, and many are currently engaging in impressive political resistance against corporations and governments who wish to force them into mass society so that their land and labor may be exploited. People rarely enter mass organizations without being coerced, as they rob people of their autonomy and independence.

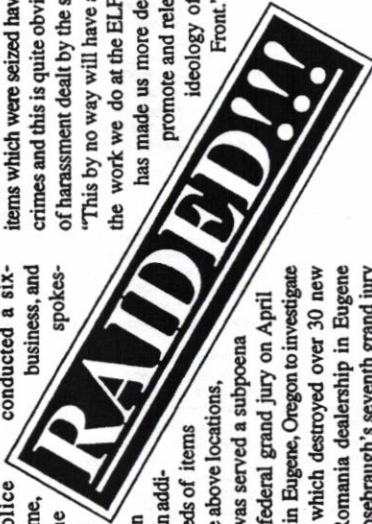
The rise of civilization was based upon compulsory mass production. When certain societies began to value agricultural productivity above all else, they forcibly subjected all forms of life within reach of their cities to that purpose. Communities of people who wished to hunt, fish, forage, garden, or herd on the land for subsistence purposes would be mercilessly slaughtered or enslaved, and the ecosystems they inhabited would be converted to farmland to feed the cities. Only those engaged in the full-time facilitation of crop and animal production would be allowed in the nearby countryside. Those living within the cities were prisoners, merchants, or public officials engaged in administrative and social control duties. Societal organization has become more complex, technologically advanced, and broader in its scope throughout the centuries since civilization's inception in the "Fertile Crescent" of the near East. However, non-human life is still sacrificed and eliminated for the sake of human purposes (and at a faster rate than ever), and humans are still forced to live as the servants of their culture and its dominant institutions as a prerequisite of continued existence. Survival through direct means is prohibited - to occupy land, one must continuously pay rent or a mortgage, which requires the devotion of oneself to an income-earning position in society, leaving insufficient time left over for hunting or gardening (much less leisure to accompany it). Public education ensures that few people will ever even learn how to survive independently of the economy.

Capitalism is civilization's current dominant manifestation. The economy under capitalism is largely governed by state-chartered organizations called corporations, which enjoy the same legal status as individuals, hence shielding and limiting the liability of its participants. Corporations exist for the purpose of profiting shareholders - those employed by corporations are legally required to pursue profit above all other possible concerns (e.g., ecological sustainability, worker safety, community health, etc.), and can be fired, sued, or prosecuted if they do otherwise. Capitalism leaves very little space for non-human life to flourish in a non-servile fashion (that is, in wild ecosystems, rather than stock yards, battery cages or lumber mills), and almost no place for humans who do not wish to waste their lives toiling for the needless and endless production of commodities. Most people spend the majority of each conscious day engaged in meaningless, monotonous, regimented, and often physically and mentally injurious labor to pay their bills, either because of absolute financial necessity or because of a lack of awareness that there could be any other way. Because of the dullness, alienation, and disempowerment so many experience throughout the course of their daily lives, our culture exhibits high rates of depression, mental illness, suicide, drug addiction, and

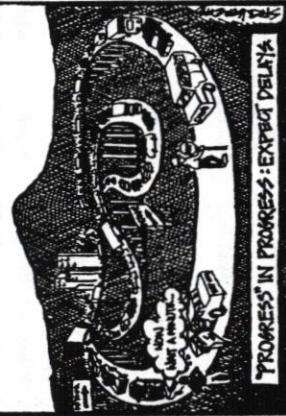
FBI, BATE, & OSP Raid ELF spokesperson's home, vehicles, and business; Rosebraugh subpoenaed to testify before a federal grand jury in Eugene.

April 5, 2001

Agents from the F.B.I., B.A.T.F., and Oregon State Police conducted a six-hour raid of the home, business, and vehicles of the spokesperson for the North American Earth Liberation Front Press Office. In addition to seizing hundreds of items of property from the above locations, Craig Rosebraugh was served a subpoena to testify before a federal grand jury on April 18 that has convened in Eugene, Oregon to investigate specifically the fire which destroyed over 30 new SUV's at the Joe Romania dealership in Eugene recently. This is Rosebraugh's seventh grand jury subpoena issued to him since 1997 in relation to the ELF and radical environmentalism. At approximately 6:00am, Rosebraugh was pulled over in his vehicle by a Portland Police Officer claiming the stop was due to a broken taillight. After 30 minutes FBI agents approached the car and delivered copies of the search warrants to Rosebraugh. The warrants were specifically for the search of Craig Rosebraugh, Leslie James Pickering, Elaine Close, the residence which all three live at, two vehicles belonging to Pickering and Close, and the Calendula Baking Company that Rosebraugh owns. Simultaneously as Rosebraugh was pulled over, agents began the raid on the personal residence in North Portland where both Pickering and Close were present. After Rosebraugh and the vehicle he was driving were searched, Rosebraugh was taken to the Calendula Baking Company where the F.B.I. proceeded to break through a window to gain access. A



PROGRESS IN PROGRESS: EXPECT DELAYS
fuck civilization
...walk away



four hour search and seizure was conducted at this site while at the same time a six hour search was occurring at the residence. Upon leaving the bakery and the home, agents seized hundreds of items of property including computer equipment, phone books, videos, literature, and other items. "This is nothing more than another attempt to stop thugs of the state and federal government to stop the legal work of the North American Earth Liberation Front Press Office" stated Rosebraugh. He added that items such as computer monitors were taken which cannot constitute any evidence since they do not store data. "These random items which were seized have no connection to any crimes and this is quite obviously just another form of harassment dealt by the state." Pickering added, "This by no way will have any negative impact on the work we do at the ELF Press Office. In fact it has made us more determined than ever to promote and release information on the ideology of the Earth Liberation Front."



FUCK THE FCC! LONG LIVE RFC!

Early in the morning of Thursday, March 15th, the Federal Communications Commission, along with 8 U.S. Marshals, 3 local pigs, and other agents arrived with a search warrant, battering ram, and drawn guns to search and seize the long-running micro-power station, Radio Free Cascadia (RFC) 98.5 fm.



CHECKLIST FOR RECCES/ACTIONS

What follows is a checklist of equipment that may be needed for your recon or action. Use it as it stands or modify it for your particular group, way of working or task. Hopefully it will help avoid those awkward moments in the van when somebody asks, "So, who brought the map then?" and everybody looks blank.

Group Tat

- ★ Transport with a full tank of petrol and keys
- ★ Vehicle breakdown and recovery details
- ★ Spare vehicle keys
- ★ Road map
- ★ Detailed map of action area
- ★ Communications gear with new batteries
- ★ Emergency money
- ★ Binliners for post-action evidence disposal
- ★ First Aid kit

As well as this you will need equipment that is specific to the recon or action that you are doing. Amongst other things it may be worth taking binoculars, radio scanner, notebook and pen, flag, camera and a Global Positioning System (GPS). You'll also need any tools or props specific to the tasks you are going to do on the action itself, i.e. sabotage tools, crowbar, sticks etc. Remember to take any spares or back up gear like new batteries.

Individual Tat

- ★ Spare clothes and shoes
- ★ Waterproof jacket and trousers
- ★ Watch
- ★ Masks and other disguises
- ★ Gloves
- ★ Small torch (best with red or blue filter)
- ★ Compass and unmarked map of the area
- ★ Food and water (maybe a flask of hot drink)
- ★ Petrol and emergency money
- ★ Bag to carry stuff in

In addition to all this everybody going on the action should have a working knowledge of the whole plan and their role in it.

detail, and also the vehicle park up/driving route for during the action. They should all be CCTV-free and there should be alternatives in case of unpredictable circumstances such as cops, roadworks or other people parked up.

Check that the drop off and pick up points are away from buildings and lights, and there is space to turn a vehicle around. If the pick-up point is quite away from the target you may need to decide on a re-group point near the target so everyone leaves together.

Decide what communications equipment you will need and test that it works in the area. Think about the likelihood of carrying away evidence on your clothes and look for places on the getaway route for dumping clothes and perhaps tools. Look for possible re-group points (perhaps a mile or so away) where people could meet up if the action goes wrong and everyone has to scatter.

Detailed Action Plan

This plan should fill out the basic plan with all the rest of the information needed to carry out the action. It should go from the point people meet to go on the action to the point people disperse at the end. It needs to include precise timings, which routes will be taken, what will be happening at each stage of the action, who will be communicating with who, what tools and other equipment will be needed, what will happen to the vehicle, and what roles need to be filled, e.g. driver, navigator, spotters etc.

The plan should also identify places to dump incriminating evidence as well as re-group point/s. If possible try and arrange to have a trusted person on the end of a phone, well away from the area the action is taking place in, who can be called in an emergency. It might be helpful if they had a large detailed map of the area to direct you if you ring up and are lost. Use a secure mobile for this rather than a landline.

Back up Plans

The back up plan/s should be done in the same way as the main action plan. Back ups could be alternative actions to do at the target selected, or new targets entirely.

Consideration should be given to the conditions in which the initial plan will be abandoned and how the decision to revert to a back up plan will be made and communicated to others.

Running Through the Plans

If possible everyone going on the action should be involved in talking through the plan and making any changes needed. Roles identified should be filled so everyone knows who is doing what.

Decisions should be made about what to take (see box on 'Checklist for Recces/Actions') and it should be established who is going to acquire the different items and bring them to the meeting point for the action. Everyone should make sure they have any mobile phone numbers or radio channels being used on the action. This is the point to identify any new skills the group will need to use and arrange to practice them in a 'neutral' setting rather than in the middle of an action.

Finally, people should decide how to organise themselves on the action. You could pair off in buddies or split into smaller groups. Doing this makes it easier to look after one another, move quickly and know if anyone is missing. Make sure everybody knows the names and addresses they will be using if arrested.

ACTION

Before going to the meeting point for the action, run through the checklist of what you will need and give yourself time to get it all together. Be on time to meet up so people aren't left suspiciously hanging around. It may be best to meet up at a neutral place rather than somebody's house or the centre of town.

Once on the way to the action, make sure everyone is clear about what they are doing. Try not to stop on the way unless you really have to, and remember that if you do have to stop most petrol stations and town centres have CCTV. All being well, you'll arrive at your destination without incident. Put any disguises, such as hoods, masks or gloves, on at the last moment, as if you get pulled by the cops it's good to look straight.

If the action is taking place at night it's best not to use torches or internal car lights for around 20 minutes before you get dropped off. This allows your eyes to become accustomed to the dark.

Once the action starts try to keep focussed on what you are doing, but aware of where others are and what is going on around you. It's important to follow the communication structures you have decided on, e.g. making sure you are in earshot/sight of each other if you need to pass a

message on/check everyone is there. Everyone should have a watch that has been synchronised beforehand, so at the designated finishing time for the action people know to re-group and get ready to leave. If there is no finish time maybe have an easily identifiable signal.

Get together at the re-group point and check everybody is there and okay. This is easier to do if everybody has teamed up into buddy pairs before the action and then sticks together and keeps an eye on each other. If people are missing try and find out what has happened to them. Depending on the type of action and what happened this may be a point where you want to destroy any incriminating evidence.

SECURITY

To have a completely secure action is impossible. Whatever you do there is a risk of getting caught. Security is about taking measures to lessen the chances of this. A few ways people get caught include:

Physical Evidence

Diaries, plans, manuals, stuff left at the action by accident or on purpose, communiqués, stored information on computers and paper trails from the use of bank cards and the hire or purchase of equipment. Avoid these by always paying cash and destroying or removing everything relating to the action before you go on it. Don't take anything traceable to you (like ID or engraved jewellery) on actions. Consider using false ID if you are hiring gear. If you must use a computer encrypt all files with PGP.

Forensic Evidence

Mainly just fingerprints and DNA, but also includes matching up of tool usage, soil samples and footprints. Watch out for prints on things that aren't immediately obvious like torch batteries. Ensure everything is fingerprint free before the action and wear gloves and hats. Dispose of traceable items like clothes and tools as soon as possible post-action.

Lone Gunmen Shoots Down Capitalist Technology

Daniel Dylan Young



Recently, I happened to see part of an episode of *The Lone Gunmen*, a dramatic television program on Fox, the propaganda network of right-wing capitalist Rupert Murdoch. I assume that the show's title comes from the "lone gunman" theory about the assassination of President Kennedy, as the protagonists are a group of nerdy conspiracy buffs trying to shine the light of various cover-ups. The show is a somewhat more comedic prime-time spinoff of the long-running program *The X-Files*.

In this particular episode, the nerd squad is trying to track down the prototype of an automobile with a propulsion system fueled by water. Ultimately, the protagonists locate their water-fueled car, and it turns out to be just the pollution-free miracle that they dreamed. Yet, they are convinced to destroy the technology by the predictably blond, attractive daughter of the late scientist who designed the prototype car. She easily convinces them that destroying the technology is the right course to honor her father's wishes and serve the best interests of Mother Earth.

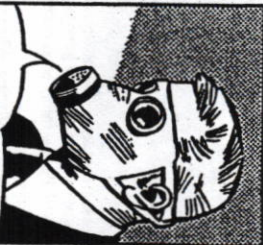
Why? As she explains it, if the technology to power cars with H₂O was harnessed by the global capitalist economy, the resulting upsurge of worldwide car use, road building, and general industrial development would overtax and debilitate the planet's ecology far worse than the internal combustion engine has so far.

Her point is underlined when, just after explaining this to the main characters, they all narrowly escape death at the hands of a greedy, murderous oil company executive. "We are running out of oil," he tells them, and he also makes it clear that this water-car technology will allow him to keep the industry expanding. The show was poorly written; just as the explanation for why the car had to be destroyed seemed tacked on and poorly fleshed out, so the ending was rather pat and simplistic — the

bad guy is injured and incapacitated (but not killed), the car is destroyed, the two most attractive main characters of the opposite sex seem that much closer to getting it on, and life continues relatively unchanged. Yet the ending of this TV program, and the assumptions displayed is it, seemed to me to be extremely important and telling. The intelligent, liberal, do-gooder protagonists are convinced with little argument that the H₂O combustion technology must be destroyed; they are convinced easily that no quick fix, no miraculous new technology, no amount of greenwash can do anything but slightly prolong a system of global human society based on omnipresent capitalist development and capitalist technology, to the detriment of continued life on Earth. None of the characters on the program question this larger supposition, and it seems almost taken for granted that industry is unhealthy, so-called development means mutilating ecology, and that capitalism is a way of life based on death and destruction.

The television will not be revolutionized.

We're DOOMED



The rosy dream of humanity controlling the earth like gods, the dream of industrial machine technology as a liberating force, is so dead that even those writing mass produced drivel for prime-time airing seem to be working under the assumption that a future of sprawling global, capitalist development is undesirable, and sabotage is a justifiable tactic for avoiding it. Besides depicting eco-sabotage, *The Lone Gunmen* does not tell us where we as individuals or communities go from the realization of the ecological death trip of capitalist technology.

But the choices seem obvious: either we give ourselves up to apathy and self-destructive nihilism, or we begin to actively imagine and construct a new social and material world — a world based on interacting with other life forms in egalitarian, non-violent, healthy relationships — while simultaneously embracing a constructive, liberating nihilism focused on breaking down the barrier of machines, ideas, and social customs that divides individual humans from all other organisms around them.